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MOODY MONTHLY

MAY, 1939

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MOODY MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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Vol. XXXIX MAY, 1939 No. 9

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SUBSCRIPTION PRICE: \$2.00 a year, to any address in the world. Club rates, United States and Canada only, 3 or more one-year subscriptions, \$1.50 each. Single copy 20 cents, 5 or more, 15 cents each. Remittances should be sent by bank draft, postal or express money order. Personal check should include 5 cents additional for exchange.

MOODY MONTHLY

Published at Mount Morris, Ill., by The Moody Bible Institute of Chicago. Address all correspondence for publication to 153 Institute Place, Chicago, Ill. Copyright, 1939, by The Moody Bible Institute of Chicago

Printed in U. S. A.

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

May, 1939

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MOODY MONTHLY

MAY, 1939

EDITORIAL NOTES

One

Those who are within reach of the daily broadcast of station W-M-B-I will be interested in knowing that the Moody

Bible Institute will have open house all through May. The time will be any day in May, but especially the regular hours of studio broadcasting three days each week—Monday, Wednesday, and Friday.

You know of the Institute's new equipment. Here is an excellent opportunity to see it under the best conditions. The studios will be in use, and you may see the actual broadcasting of programs. Then, too, guides will be ready to show you through the new Administration Building and all of the Institute.

Nothing in the way of a conference will be scheduled during this period. The time will be open to visit classrooms as well as to view the property. You have wished to see the school in operation. Here you are! And we hope to see you in May!

Two

The final service in the historic old Auditorium of the Moody Bible Institute will be held (D.V.) Saturday evening, May 6. A special invitation to be present is extended to all who were brought to the acceptance of Christ in that same Auditorium. To guarantee seats for these special guests, tickets for reserved seats will be given for the asking. Please understand that although all are invited, these tickets are only for those who were saved in the old Auditorium, corner of Chicago Avenue and LaSalle Street. If you wish these and are entitled to them, please address Mr. H. C. Crowell, 153 Institute Place, Chicago.

* * *

The Great Commission Prayer League under the leadership of Dr. Ernest Wadsworth has issued a call for a Day of Prayer, Thursday, May 25. It is suggested that time be set apart for definite and prevailing prayer on behalf of ministers and missionaries in particular, and thinking of their relationship to revival. Will you not appoint such a period for prayer in your church or community?

A local committee has been formed in Chicago, and plans are being made for a great all-day meeting in the Moody Memorial Church, with sessions morning, afternoon, and evening. It is expected that Charles E. Fuller, of Los Angeles, widely known for his chain broadcast and his faithful proclamation of the gospel, will be the principal speaker.

er. Pray for the Day of Prayer. Full information may be had from the Great Commission Prayer League, 148 West Chicago Avenue, Chicago.

* * *

How often in the Old and New Testaments this blessed exhortation is the portion of the children of God! The world is always fearful. Apprehension is the order of the day in any age, and it has almost reached distraction in this hour. Was there ever in history a period when the phrase, "Men's hearts falling them for fear," was as meaningful as today?

The Jews are afraid. And well they might be with the awful persecutions of the present and the growing spirit of anti-Semitism. Real Christians will hasten to the help of the Jew and will never join hand with the persecutors.

Europe is afraid with fears well grounded. Once more agreements have been proved scraps of paper. Within six months of the word of Hitler that Sudetenland was "the last territorial demand I have to make in Europe," we see him marching into Prague. Even England, separated from the continent as she is, is fearful. But you would be too if you lived within thirty minutes flying time of the German border. Fast army planes have done away with distance, and modern bombs are hellishly destructive.

We are constantly told in our own land that business is retarded through fear. New enterprises are held back and replacements and enlargements are postponed on the same ground. There is well grounded fear of the subtle subversive forces at work for the destruction of our form of government. Parents are afraid as they see the vices of the day reaching seductively for their children.

The only remedy for this state of mind with which the world is acquainted is a mere denial of the ground of fear and a suppression of its emotion. How impotent the peace which rests on ignoring or denying facts! There are real dangers around us, and striving to forget them will not remove them.

Now the Bible is never evasive. It is always frank and truthful. Men are in danger and surrounded by threats and enemies. The Bible admits it, but offers peace in the midst of trouble.

Modern religious cults say, "Don't be afraid. Everything is all right." God says, "Fear thou not; for I am with thee." The cults say, "There is no evil." The child of God says, "I will fear no evil: for thou art with me."

The portion of the Christian is peace in the midst of life's turmoil, and that calm of spirit is ours through the recognized presence of the One who said, "Fear not, little flock," and who gave us the remedy for fear in the assurance, "And, lo, I am with you alway."

* * *

There is a mad scramble on the part of some nations to rearm and get ready for the great war which is quite evidently almost in sight. Some of the nations, notably the United States and Great Britain, took seriously the matter of the limitation of arms, while Russia, Germany, and Italy smiled approvingly and proceeded to strain every nerve to arm heavier than ever.

There has been a great campaign of disarmament going on in the spiritual realm. The evil one, who is an arch deceiver, has made the Christian forces feel that a permanent armistice has been declared between the forces of righteousness and unrighteousness. And now peace obtains not because Christianity has won a victory, but because it does not recognize the war is still on.

How helpless the armies of the Lord seem to be in this day when the world needs them so badly! And the armies are defeated because the individuals who make up the armies are defeated. It might be that the warfare of the Christian army is more or less in an outer realm, but the warfare of the Christian is in a realm invisible. "For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

It is difficult to say which will precede the other, revival or spiritual rearmament, but there will be a direct link between them. We cannot suggest that you bring a revival. That is a matter of God's bestowal and not of our volition. But we can exhort each other to rearm with the weapons which are not carnal.

The world needs fighting Christians in this hour. That doesn't mean quarrelsome. Certainly it doesn't mean petulant and picky and critical. It means stalwart and brave and loyal.

Let us hear and heed the exhortation from Paul in Ephesians 6:13-18.

The war is on. The weapons are provided. The battlefield is out there, but the drill field is the closet of prayer. It is time for drifting, careless, compromising Christians to rearm and go forth in the name of a conquering Christ.

In an eastern city at the Thanksgiving season, a symposium on gratitude was carried in a daily paper. The symposium

Where God Comes In reveals three attitudes toward the thought of God as related to human life. The three points of view are that of a liberal, a "middle of the roader," and a fundamentalist—all three of them preachers.

The liberal, almost naive in his self love, begins, "For what am I most thankful? I am thankful that I am I. . . . No church dares tell me what I must think and no state can rob me of my selfhood. Not even God can force Himself upon me without first appealing to my reason and conscience." Easy to see where God comes in here. He doesn't come in.

The second preacher merits our scorn more than the first, for he should know better. The above mentioned liberal is quite evidently an untaught little man with a small Bible and a large mirror. But the second writer is supposedly a man of evangelical knowledge. Here is his ground for gratitude: "First, a God whom I can love with all my mind, heart, and soul. Second, in the United States we have freedom of speech, of the press, of religion. Third, a generation of Christians who believe that religion is as much bigger than denominationalism as humanity is bigger than nationalism."

His is another kind of pride. Not quite as self-centered as the first article, it makes reference to God, but lacks a sense of needs. God is the one "I can love" rather than the one who "so loved the world." God is brought in but as an equal.

The third—well, it speaks for itself and in it there is humility and need and a recognition of a God of grace and power. "God in Christ is able to save now. This is the greatest fact for which I am profoundly grateful. In Christ I know I am headed in the right direction. . . . In Christ only I have hope that God is overruling in America for His eternal purpose. Why should I not give thanks?"

* * *

"There are sermons in brooks," yes, and there are illustrations everywhere if one has eyes to see them. "Lord, open thou mine eyes."

Science and Faith Just back of me in the train in which I write, rides a family with the dearest little chatterbox of a girl as the chief commentator on scenery and events. And now she has put to her parents this interesting question, "How many noises have you saw?" As the train pauses in its rumbling roll the shrill little voice can be heard by everyone.

The parents wish to correct not her English but her science, and explain, "You can't see noises." Far be it from me to see a lady in distress, and so I rose to her defense, "As a matter of fact, you can see noises. If you will stop in our studios in Chicago we'll show you the radio operator sitting in front of a dial reading the sound as it comes from the throat of singer and speaker."

Twenty years ago, parents who so de-

clared were right, but practical science has accomplished much in changing sound into light waves for radio use.

Generations ago unbelievers said, "The story of Jonah is impossible. Man could never live under water for three days." Along comes practical science, builds a submarine, and says, "Try this and stop your nonsense." Back in the "horse and buggy days," the skeptic said, "Elisha ascending in a chariot! It can't be done." Science says, "Shush, child. Try the American Airlines!"

Isn't it interesting that science—not the inferential kind, but the actual—is making confidence in the Bible easier and self-opinionated unbelief increasingly ridiculous.

* * *

I like it for several reasons, but in particular because its people take their relationship to Christ and the Church as something of which they need not be ashamed.

I Like the South Changing crews on the train as we get into the Atlanta Division, the brakeman is the first to discover me. We have an open talk about churches and preachers and the work of the Lord in general, and he doesn't drop his voice to a whisper to keep passengers from knowing he is a Christian. Then the conductor comes through, and sure enough, he is a member of this man's former church in Atlanta, and without any sense of apology he, too, proceeds to discuss biblical and church matters.

This emphasis has produced a fine type of character. If you don't believe it, take a stroll through some of the New York offices of America's biggest corporations and discover for yourself how many of these companies have discovered in the past decade or two that the old-fashioned religion of the ridiculed "Bible belt" has produced the kind of character which makes leaders. Some of them have backslidden in the prosperous atmosphere of the North, but the old faith made them and exalted them.

Why is it so many Christians seem ashamed to let any one discover they have such an interest? The followers of cults drag it out at once. The followers of Christ must have it dragged out of them before they will admit their religious identification. They seem to think it a mark of refinement to deny Christ in this way.

Isn't it strange that it is only in the Christian realm people are so cultured they do not wish to single themselves out! Any man would be glad to be known as the richest man in the town, or the best read man in the room. Any woman would be happy to be spoken of as the most gracious hostess in the city, or the most beautiful woman in the set. But who wants to be known as a Christian? A man will admit, "I'm a banker"; "I'm an author." Who is proud to say, "I'm a follower of Christ"?

Perhaps it is because of sin and backsliding. Oh, how many who once named Christ have deserted! The temptations of a godless age are manifold, but His grace is sufficient, and it might well be that the reward is glorious.

Matthew Henry once said,

"If we keep ourselves pure in times of common iniquity, He will keep us secure in times of common calamity."

* * *

This summer there will be many thousands of travelers passing through Chicago en route to the Fairs—some bound east and others west. Chi-

When You Go to the Fair cago is a natural place to break the journey, as it is the heart of the continent.

The Moody Bible Institute is in the heart of Chicago, and a visit to it may be made one of the real features of your entire tour. If you desire entertainment and will write us in advance, arrangements may be made for you to have a room at the Institute and all your meals, or some of them may be enjoyed with the students.

Here is your opportunity to see the new buildings and the new radio studios. See W-M-B-I in operation. Visit the classrooms and meet the members of the Faculty. There is much to see and there is happy Christian fellowship to enjoy. Classes are in session through June and July. Perhaps some preachers will plan their vacation to take in the Fair and to spend a week or two with us in Summer School. Write the Business Manager, Mr. E. C. Christiansen, for further information or for room reservations.

* * *

At various times we have asked your prayers in some special matter even as we solicit your day-by-day prayer for the Institute and the MONTHLY. But now we ask your fellowship in intercession in a matter we feel to be vital.

Please Pray So much blessing has attended the messages of the broadcast, "Let's Go Back to the Bible," it has seemed proper to put them in book form. In connection with this book a plan has been suggested and acted upon. Someone said, "Wouldn't it be a great thing to place a copy of this book in the hands of every U. S. senator, congressman, the President, and every member of his Cabinet, also the governor of every state?"

Through the generosity of Mr. R. G. LeTourneau, a sufficient number of books for this entire group, including the mayors of 220 cities, was purchased from the publishers, Fleming H. Revell Company; Mr. Philip A. Benson, President of the American Bankers Association, has written a personal letter of presentation, and the books are now on their way.

It takes little imagination to see the possibilities if only a considerable number of these gentlemen read the book with its repeated exhortation, "Let's go back to the Bible." America needs to get back to God and she needs a voice to call her to repentance. Here is a place for real prayer.

The humblest of new converts, whose changed life attracts the notice of his neighbors, can give a testimony which may have more influence than the most eloquent of sermons.—Sir Robert Anderson.

Moody Monthly

The Fullness of the Holy Spirit

By REV. KENNETH S. WUEST, Chicago, Ill.

WHAT is meant by the fullness of the Holy Spirit? Our Lord was about to leave His disciples, to return to heaven. Their hearts were troubled. He dispelled their fears by saying, "I will pray the Father, and he shall give you another Comforter" (John 14:16). While our Lord was on earth, He guided, protected, encouraged, and watched over His disciples. Now He was leaving them, but the Holy Spirit, another guardian of the same kind, was coming to assume that responsibility. He was the One who would stand by each believer, ready to offer instant help. He was the One who would indwell the saint, bringing Omnipotence to his aid.

The work of the Holy Spirit for the Christian is twofold. First, His work is that of keeping sin out of the life. His method is one of opposition to the evil nature whose power has been broken. "The flesh is strongly desirous of suppressing the Spirit, and the Spirit is strongly desirous of suppressing the flesh, and these are firmly entrenched in an attitude of mutual opposition against one another, so that ye should not do the things that ye would" (Gal. 5:17, literal Greek).

Second, the Holy Spirit creates in the believer a Christlike life. His method is the production of the graces that characterized our Lord's life on earth. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, lit.). James (4:5, lit.) tells us that "the Spirit who has taken up His permanent abode in us, has a passionate longing to the point of envy." Of what is the Spirit envious with a divine envy but of the influence of the flesh over us? He has a strong desire to put down any mastery it may exert over the believer, in order that He Himself might control that saint and thus discharge His twofold responsibility.

WE MUST not conceive of the Spirit filling our hearts as water fills a bottle. The Holy Spirit is not a substance to fill an empty receptacle, but a Person to control a personality. "And the disciples were filled with joy, and with the Holy Ghost" (Acts 13:52). That is, joy filled them in the sense that it controlled them. The fullness of the Holy Spirit, therefore, refers to His control over the thoughts, words, and deeds of the child of God.

What must I do to be filled with the Spirit? Before answering this question, it is necessary to ask three others.

First, should I ask God to fill me with His Spirit? Our Lord said, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"



Rev. Kenneth S. Wuest

(Luke 11:13). But observe, He did not invite the disciples to ask for the fullness of the Spirit, but for the Person of the Spirit, for the Holy Spirit had not yet come. It appears that they did not ask, and so He said, "I will pray the Father, and he shall give you another Comforter." The Holy Spirit came at Pentecost. He is here. We need not ask for Him or for His fullness.

Second, must I tarry for His fullness? Our Lord said, "I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Let us note some careful distinctions here. They tarried, not for His fullness, although that became a fact at Pentecost, but for His coming. Our Lord was sending Him. They were to wait for Him. Again, their tarrying did not bring the Spirit or His fullness. He came on schedule time, fifty days after the Feast of First Fruits. He would have come to earth had they not tarried. Thus, we need not tarry for His fullness.

Third, must I empty my heart of sin and self, or live a separated life, before I can be filled with the Holy Spirit? Would you put a cart before a horse, and expect to obtain results? To put sin out of the life, or to live a separated life, are humanly impossible tasks. That is the work of the Spirit. It is not a matter of human repression of sin, but of divine expulsion. The separated life is not a prerequisite of the fullness of the Spirit, but its result. When you were saved, you came to Jesus just as you were, with all your sin. Now, come to the Holy Spirit just as you are, with all your spiritual needs.

Well then, what must I do to be filled with the Holy Spirit? First, I must recognize His indwelling presence, for the Holy Spirit takes up His abode in the believer the moment he puts his faith in the Lord Jesus as Saviour (Acts 10:44;

Rom. 8:9; I Cor. 6:19).

One may be disposed to quote, "Have ye received the Spirit since ye believed?" (Acts 19:2), arguing that the Holy Spirit does not come in to abide until the child of God has come to a certain stage in his Christian experience. But the correct rendering is, "Did ye receive the Spirit when ye believed?" Paul was surprised at the absence of spirituality in these believers. It turned out that they had followed the preaching of John the Baptist, and therefore had not come under the provision of the indwelling Spirit of this age of grace.

OR, ONE might say, "I am a Christian, but I do not have the Holy Spirit because I do not speak in tongues," quoting Acts 2:4; 10:46, and 19:6. But let us be careful to note that Acts 2:4 refers to the languages of the individuals mentioned in Acts 2:8-11. The speaking in tongues of Acts 10:46 was an evidence for the Jews that the Gentiles had also received the Spirit. The need for this proof is now past. It is also clear that Acts 19:6 has to do with a special case where Jews had come into salvation under the Old Testament dispensation of law and were receiving the added benefits of the age of grace. Such a case cannot occur today.

But again, one may insist that a believer does not receive the Spirit except by the laying on of hands, quoting Acts 8:17 and 19:6. The act of laying on of hands always signifies identification. In the case of Acts 8:17, the Samaritans who did not recognize the temple at Jerusalem, needed, however, to recognize the authority of the church at that place. Submission to the laying on of the apostles' hands thus healed the breach between those Samaritans and the Christian Jews, and identified the former with the Jerusalem church. In Acts 19:6, we have Jews coming over into a new dispensation and authority, and a similar situation holds true for them. We have no such conditions today, and therefore, the laying on of hands is not needed for the reception of the Spirit.

A consciousness of the personal presence in the saint of the third Person of the Godhead, is, therefore, the basis for the believer's appropriation of His fullness. What that appropriation consists of, we find in our Lord's words, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out from his inmost being shall flow rivers of living water" (John 7:37, 38, lit.). John says that the living water refers to the Holy Spirit. Our Lord lays down but two requirements, *thirst* and *trust*. We do not take a drink of water unless we are thirsty.

We do not appropriate the fullness of the Spirit unless we desire that fullness. Therefore, the first condition is a desire that the Holy Spirit control us, our thoughts, words, and deeds. This means, our desire is, among other things, that the Holy Spirit set our self-life aside, enthrone Jesus in our hearts where heretofore He occupied but a secondary place, put all sin out of our experience, produce in us His own fruit, and cause us to live in separation from the world and unto God. This strikes at the very heart of things, for the Spirit-filled life is a crucified life (Gal. 2:20).

ACCOMPANYING this desire is a trust in the Lord Jesus for that fullness. Having trusted in Him as our Saviour when we were first saved, we are to trust in Him now as the One who fills us with His Spirit. The entire plan of salvation from the standpoint of human responsibility, is built on the attitude of trust. You received the Lord Jesus as Saviour by faith. Now, receive the fullness of the Spirit in the same way. We have answered our second question. What must I do to be filled with the Spirit? First, I must recognize His personal presence in me. Second, I must desire His fullness. Third, I must trust Jesus for that fullness.

How will I know when I am filled with the Spirit? Well, how did you know that you were saved when you first put your trust in the Lord Jesus? You did not depend upon feelings, did you? You took God at His word that He would do exactly what He said He would do when you met the divine requirement of trust. Just to know that it is the will of the Lord Jesus that I be filled with the Spirit (Eph. 5:18), then to desire His will for me in this matter, and calmly to trust Him to accomplish that will in me, is all that is necessary. What a rest! The Lord Jesus says that the person who desires the fullness of the Holy Spirit and trusts Him for that fullness, shall not only be filled with the Spirit, but shall be a channel through which the Spirit will overflow in river-like abundance. Will you take Him at His word when you have fulfilled the divine requirements? Will you trust Him to do exactly what He says He will do, without looking to feelings, special manifestations, or results as evidence of that fullness?

When you first put your trust in the Lord Jesus, you may have experienced a tremendous change in your life. Such may be the case when one suddenly comes to experience the fullness of the Spirit. But more often the change that comes into the life of the one who takes Jesus as his Saviour, is gradual. And such is the case usually, when one starts to live a

Spirit-filled life. Maintain that attitude of desire and trust day by day. Start the day with it. Close the day with it. Then see the various sins drop out of your life as you "through the Spirit do make to die the doings of the body" (Rom. 8:13, lit.). Notice how much better you understand your Bible. See with what satisfaction you can say, "Take the world, but give me Jesus." These things will all come gradually as you continue to trust the Spirit to do His work in you.

Again, how will I know when I am filled with the Spirit? I will know that I am filled with the Spirit when I notice an increasing sensitiveness to and hatred of sin in my life. The presence of the fruit of the Spirit in one's life is an evidence to others that we are filled with the Spirit. The believer himself is more or less unconscious of that fact. Moses, coming down from Mount Sinai and from the divine presence, did not know that his face shone with a heavenly radiance. But Israel did. Our evidence of the fullness of the Spirit is in the fact that we are increasingly sensitive to what some might call tiny sins. The fruit of the Spirit is love. When we judge an act as selfish about which some other Christian would not be troubled, and confess it to the Lord, that is an indication of the fact that the Holy Spirit is shedding abroad the love of God in our hearts. That selfish act was not the rule but the exception to the rule, an act for which we were responsible in the moment that we took ourselves out of the control of the Spirit.

AND so we could go on to show that the presence of depression instead of joy, anxiety instead of peace, impatience instead of longsuffering, selfishness instead of kindness, meanness instead of goodness, slackness instead of faithfulness, pride instead of meekness,

and intemperance instead of self-control, as exceptions to and not the rule of our lives, those exceptions judged and put away as soon as seen—this is an evidence of the fact that we are living Spirit-controlled lives.

ONCE more, how will I know when I am filled with the Spirit? When the Lord Jesus fills the entire horizon of my life. And that means

*"Naught of self to mar His glory,
Naught of sin to make it dim,
Just a glorious, glorious shining
That the friends around see Him.
Resurrection joys abounding,
Every morning mercies new,
Every day His conscious presence,
All my life one interview.
Soon He'll come, then I shall see Him,
See my Lord, 'the crucified.'
What a glorious day is breaking,
He and I, quite satisfied."*

What must I do to keep filled with the Spirit? Keep trusting the One who filled you with His Spirit, to keep you filled moment by moment, remembering that He who longed to fill you, longs to keep you filled. Keep occupied with the Word, for it is the Word of God through which the Spirit operates. He can only perform His office work in us as He has access to the Word of God which we know. Keep occupied with the Lord Jesus, for it is He whom the Spirit seeks to honor and to reveal to the saint. And right here is the divine safeguard, keeping the saint from becoming entangled in false doctrines regarding the ministry of the Spirit. Sir Robert Anderson said, "In proportion, therefore, as mind and heart are fixed on Christ, we may count on the Spirit's presence and power; but if we make the Holy Ghost Himself the object of our aspirations and worship, some false spirit may counterfeit the

true and take us for a prey." The Holy Spirit is never an end in Himself. His work is to glorify the Son. The Father and the Spirit work together, "that in all things he (the Son) might have the pre-eminence" (Col. 1:18). We must not make the filling of the Spirit an end in itself. The life must be Christ-centered if it is to be fruitful and full of joy.

What may I expect when I am filled with the Spirit? I may expect a life of constant victory over sin. "For the law of the Spirit [what law?] of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). I may expect power in prayer and answers to prayer. "Praying always with all prayer and supplication in the Spirit" (Eph. 6:18). I may expect a powerful, effective ministry in the Lord's service (Continued on page 519)

The Comforter

By DELLA ADAMS LEITNER, Boise, Idaho

I know He comforts, for I heard His voice,
It came to me this morning when I woke.
The breeze that stirred the climbing rose proclaimed
His presence in its fragrance, and it spoke
To my sad heart and bade me greet the day
Courageously, for love would show the way.

I know He comforts, for in every task
Confronting me was strength and patience lent.
Oh, not alone I labored, He was there,
Restored my fainting heart when hope was spent;
And by His power I met the day's demands,
Sustained because I left all in His hands.

I know He comforts, now that eventime
Has come and in the quiet hush I wait.
He does not fail, in faith I shall abide
And trust Him, for I know that soon or late
The hard-to-understand I'll plainly see.
The promised Comforter is here with me.

When John the Baptist Answered Isaac

By REV. R. T. KETCHAM, D.D., Gary, Ind.

An Address at the Founder's Week Conference

THE Old Testament abounds with beautiful pictures of our blessed Lord. I sometimes think the one presented in Genesis 22:1-14 is the most beautiful of all.

There are a great many lines of truth which present themselves in this story of the offering up of Isaac, and it may be approached from many directions. We shall confine ourselves to a discussion of but three of these lines in this wonderful picture.

Let us consider the wood. The typical significance of the wood in this story troubled me for years. I could not escape the conviction that it was deeply significant. If for no other reason, this conviction was deepened by the very fact of the position occupied by the wood in the picture.

The Holy Spirit brings the wood into the very foreground and calls our attention to it seven times. When the Spirit of God does this with anything, it is a sure indication that it is more than passingly important.

The then current, and still popular, interpretation of the wood was that it represented the wooden cross upon which Christ was crucified. This did not appeal to me then, and it appeals to me even less now. The interpretation is too shallow. After many years of reading, study, and prayer, in which the typical significance of the other major lines in the picture were made blessedly real to me, the wood still remained troublesome and unsolved.

THEN, one day while reading Isaiah 53 for my private devotions, the words in the sixth verse seemed to startle me and to hold my attention in an unusual way. "And the Lord hath laid on him the iniquity of us all." I had read those words hundreds of times, and with infinite blessing, but on this particular morning there seemed to be something unusually strange about them. In a voice almost audible, those words "laid upon him" seemed to ring back through the halls of memory. "Laid upon him"; "laid upon him," kept ringing over and over again. I realized I had wrestled with those words in other scriptural settings. I chased them back through the halls of memory, and at last stopped at the sixth verse of Genesis 22, where I read again, "And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son."

There it was in all of its "awful" beauty. Just as the father Abraham so long ago had stooped down and lifted the bundles of wood and laid them upon the shoulders of his only son, when he knew that this very element was to be

the thing which was to take his son out of his presence forever, just so, another Father, greater than Abraham, had one day stooped down and lifted the iniquity of a poor, godless world, and laid it all upon the shoulders of His only Son, when He knew that it was to be the very element that was to take that beloved Son down into the waters of death. Was it possible that the wood in this ancient picture was designed to typify the sin and iniquity of the world? With this as a clue, I set to work, and when I had finished my task, I was amazed at the wealth of scripture which sets forth wood as a type and symbol of human sin and iniquity.

The first time the wood comes into this typical picture, it comes in upon the back of a beast of burden. He carried the load wherever he went and as long as he went. He was never free from it. This burden on the back of this beast circumscribed his pathway and limited his horizon. As he plodded along the narrow, winding path through the intervening forest, over the steep mountain passages, and through the valleys and ravines, no matter what there was of interest which attracted his attention on either side of the path, he could not digress therefrom long enough to enjoy it. Hour after hour, and day after day, he must stick to the beaten, hard, dusty trail and whatever of food and refreshment was to be his, must be brought to him, for he was a beast under burden and could not secure it for himself.

At last the weary journey brought the donkey to the base of the mount of sacrifice, and here an interesting thing took place. Surely, of all the places during the

three days' journey where the services of a beast of burden were needed, it was at this place. But the beast is made fast at the base of the mount, and Abraham takes the burden off the back of the beast and transfers it to the back of his own dear son. The poor beast had carried it all through the long, tiresome journey, but from this point on, Isaac, the son, would carry the load.

Eventually, the place of the sacrifice was reached and the father prepared an altar, and laid upon it this deadly element called wood, deadly because it was soon to be transmitted into flames and these flames were to lick the flesh from the bones of Abraham's only son.

THE fire which kindled this flame was carried in the hand of the father Abraham. This fire, when once applied to the wood on this altar, so effectually consumed it, that when the fire had burned itself out, there was not a trace of the wood to be found. Not so much as one stick of the wood which was laid on the altar that day rolled therefrom, found its way back down the mountain, and lodged again upon the back of the poor beast of burden. Thank God, all the wood that was once upon the beast of burden, then upon the shoulders of Isaac, was utterly and forever consumed on that altar by the fire carried in the hands of Abraham.

The father and the son come back down the mountainside and join the now liberated beast of burden. The father and the son and the beast start their journey home. And what a journey! Now free from the burden which held him down, circumscribed his pathway, and limited his horizon, what a happy donkey he was! Thus the father and the son and the liberated donkey go back to the father's house.

Beloved, was it not so with us? Every one of us saved by grace remember when each day was just another dreary experience of plodding on under the conscious load and burden of the guilt and tyranny of sin. So often we saw holier and better things than could be had in the pathway which we were treading. Sometimes an inner urge caused us to make some kind of an effort to feed upon these things and to drink from these refreshing pools. No sooner, however, was the effort made, than we discovered that we could not get over into the pastures of green grass, or over yonder beside the still waters, because sin had us in its grip, and we were circumscribed. So on we trudged, day after day, week after week, and year after year, until one day, blessed be God, we found ourselves at the base of a mount

"As It Is"

By MARY HELEN ANDERSON,* Chicago, Ill.

Is it as the critics say—
This Bible that we know?
Must we think the modern way,
Believing what they show?
Is it as a story book,
A pretty fairy tale?
Must we take a parting look
At Jonah and the whale?
"No!" we say, "the Bible's true!"
And till earth's latest day
All the critics—old and new—
Can't make it pass away!
As it is, we'd preach it then,
With each and every word
Telling lost and sinful men
Till all its truth have heard.
Living, saving, sweet it is,
And light for places dark—
Let us take this Word of His
Without a question mark!

*Written after Dr. Robert R. Fritsch had said to her one day during Founder's Week Conference, "You know I teach the Bible as it is and not 'is it as . . .!'"

of sacrifice—a mountain called Calvary.

I do not know what providence it was that God used to bring you to the base of Calvary. I do know that Abraham and Isaac guided that donkey to the mount of sacrifice, and I do know that all the forces at the disposal of a triune God were brought to bear upon a sinner's life to bring him to that place on a hill hard by a city's gate, where the crimson fountain flows.

IT MAY have been that hospital experience; that automobile wreck; the loss of that job and property; the little white casket carried to the cemetery, the word of a faithful Sunday School teacher; the passing remark of a man who worked at your side; the chance hearing of a hymn; the faithful prayers and testimony of a godly parent; some evangelist may have been thrown across your path; but somehow, somewhere the omnipotent God led you with all your burden of sin to the base of Calvary. That is as far as you can go. No man can accompany Jesus Christ, God's heavenly Isaac, up the side of that mount. Only He, with His holy, obedient feet could travel into that awful place.

From that point onward, only the Lord Jesus Christ could carry my sin and yours. And thanks be unto God, He carried it, on up the side of Calvary! And there, now nailed to the cross with the wood upon Him, the holy fires of God's judgment for sin ignited, and He who not only bore my sin but was made sin, was utterly consumed in those awful flames. Praise God, not one single sin that God removed from our souls that day and laid upon Jesus; not one sin that He took to Calvary, escaped the fires of God's judgment that day. Not one of them can ever roll away from Calvary and come back down the side of the mount and rest in condemning guilt upon my soul.

Now, the Father and the Son come back down the mount of sacrifice and join me—thank God, the burden is gone! And what days of fellowship the Father and the Son and I have had since then as we are journeying back to the Father's house!

Now let us turn our attention to the fire. The fire in this picture, as everywhere else in the Scriptures, in its symbolical and typical sense, signifies the holiness of God. Sometimes this expression of holiness is in *condemnation* of sin. At other times it is in *commendation* of righteousness. On the one hand, God manifests His displeasure with sin in the form of literal fire. On the other hand, He manifests His pleasure with righteousness in the form of literal fire.

For instance, in the case of Sodom and Gomorrah we are told that the wickedness of these cities had increased so that the cry of it had reached unto heaven, and God announced that He was coming down to destroy. When He did, it was in the form of literal fire. In the case of Nadab and Abihu (Lev. 10) we read that when these two men offered strange fire before the Lord, fire came out from the presence of the Lord and devoured them. Here again, God's

holiness was expressing its displeasure in the form of literal fire.

On the other hand, we find instances such as Elijah on Mount Carmel where God expressed His delight in the form of fire. On Mount Carmel, God's holiness leaped forth in the form of literal fire and consumed Elijah's offering in commendation and vindication of the righteous position of the prophet.

On the day of Pentecost, God's holiness was manifested in tongues of fire resting upon every believer. Thus we see that fire is a symbol of God's holiness, acting in either one direction or the other. It either condemns or commends. It causes either perishing or purging.

The question immediately arises, what makes the difference? Why should the holiness of God condemn in one instance and commend in another? The answer is, *the presence or absence of sacrificial blood*. In the cases of Sodom and Gomorrah and of Nadab and Abihu there was no blood, therefore, condemnation. In the case of Elijah there was the whole burnt offering, therefore, commendation. In the case of the 120 in the upper room there was blood, therefore, commendation.

PERHAPS one of the most outstanding illustrations is found in Isaiah 6:1-8. The prophet is standing in the temple area at the hour of the evening sacrifice, when he sees the Lord. He at once falls to his face and cries, "Thine iniquity is taken away, and thy sin is purged." It is interesting to note that this coal came from the brazen altar. In Leviticus 9:24 we read that the fire on the altar was kindled directly from God. In other words, again God's holiness expressed itself in the kindling of the fire on the brazen altar where sin was to be dealt with. In Leviticus 6:12, 13, we read that this fire was never to go out. Therefore, the fire on the altar, in every sense of the word, was God's fire. It was for failure to recognize this, that Nadab and Abihu got into trouble when they thought they could produce better fire. It was the hour of the evening sacrifice, therefore these coals on the brazen altar at that moment were coals of God's fire, but coals which had been touched by the drippings of sacrificial blood. The result was that when God's fire, God's holiness, touched the lips of Isaiah, it resulted in purging and cleansing, but had this coal been taken from the altar where there had been no sacrificial blood applied, Isaiah would have been utterly consumed. Our God is a consuming fire. *He consumes either the sin or the sinner*. The presence or absence of sacrificial blood determines which it shall be.

The holiness of God is racing toward every sinner today. Sooner or later it will overtake him, and the fate of Sodom and Gomorrah, Nadab and Abihu will result, *unless* that sinner pleads the blood of Jesus Christ as his shelter, whereupon the holiness of God will be turned into a cleansing, purging agent,

and he, like Isaiah, will hear, "Thine iniquity is taken away, and thy sin is purged."

IHAVE been asked if I believe the fire of hell to be literal. Let me answer that question with Isaiah 30:33 in a free translation: "The lake of fire is ordained of old, yea, for Satan it is prepared. Deep and large it hath been made. The pile thereof is fire and much wood; the breath of the Almighty, like a stream of brimstone, doth kindle it." Here again it is interesting to note the presence of wood, which vindicates our use of it as a symbol of sin in the story of Abraham and Isaac. The elements of the lake of fire are here declared to be fire and wood, and a fire which is the very breath of the Almighty. It is the eternal holiness of God, expressing itself in condemnation of sin. How did He express that hatred of sin in Sodom and Gomorrah? How did He express it in the case of Nadab and Abihu? How will He express it through the ceaseless ages of an endless eternity? *By literal fire*. The fire of hell is the absolute holiness of God expressing itself in literal fire, in its eternal condemnation of sin.

Behold the wood—man, a sinner.

Behold the fire—God, absolutely holy.

For these two to come together without sacrificial blood means hell. For these two to come together with the covering presence of sacrificial blood means heaven. How important then Isaac's question becomes—Where is the *lamb*?

Send the call to heaven above, "Where is the *lamb*?" Ask the angels, Gabriel, the seraphim, "Where is the *lamb*?" For a thousand years the heavens were silent. Then one day the last of the Old Testament prophets stood clothed in camel's hair, and with unerring vision, pointed across the way to an approaching figure and declared, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). At last Isaac's question was answered. It is the answer that set a world singing. It is the answer that turned night into day. It is the answer that turned tears into diamonds of hope; that opened the grave in resurrection; that arrested the onward march of a ruined race toward the gaping jaws of hell, and made it possible to ascend the stairway of the skies, back to the heart of God.

Behold the wood—man, ever a sinner.

Behold the fire—God, ever holy.

But where is the Lamb whose protecting stream of sacrificial blood ever flows? His blood is ever there, instantaneously efficacious for every sinner who will believe it, to turn the holy fire of God from a condemning agent into a purging agent; to change hell into heaven.

And thus it will be for eternity. Look down into the pit and see in hell the fire and the wood. Call down into its depths and say, "Behold the fire and behold the wood: but where is the *lamb*?" And those corridors of eternity answer back, "There is no *lamb* here."

Look up now, to the realms of glory and say, "Behold the fire and behold the Lamb, but where is the wood?" And the

(Continued on page 510)

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Monthly

Activities in Palestine

A busy scene along David Street, Jeru-
salem, where Arabs and Jews carry on
their commercial activities as usual.
However, all road traffic in Palestine is
now run on the convoy system protected
by armored cars and military escort.
The railway is also patrolled by an ar-
mored train manned by British sailors
and marines. The troops and Palestine
police have frequent skirmishes with the
Arabs. Members of the police are shown
searching Arabs at Tulkarem, for con-
cealed ammunition and weapons. In
Haifa, British sailors patrol the Arab
quarter of the town with a local police-
man.



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May, 1939

Has God Forgotten His Covenant?

OR

The Anti-Semitism of the Nations

Fifth in the Series of Articles on
"Present-Day Darkness and the Floodlight of Prophecy"

By REV. L. SALE-HARRISON, D.D., Philadelphia, Pa.

THE increasing severity and extent of present anti-Semitism is causing many to ask if God is still on the throne? Has He forgotten His promises to Abraham? Are prophecies concerning the Jew and the land nullified? Why is the anti-Semitism of the present day allowed to go unchallenged, and where can the Jew find consolation and hope?

In the present article an attempt has been made to satisfy the anxious seeker and to try to clarify some conflicting issues which are causing much concern and inquiry. It must be noted that the writer makes no apology for using the names "Israel" and "Jew" interchangeably as it was from the time of Ezra.

Many are saying today that God must have forgotten His promises, or we have misunderstood the purport of prophecies concerning Israel's future. Neither of these contentions are honoring to God.

In the first place, is it possible for us to believe that the Lord of glory is untrue; and that when He promises a thing He is unable or unwilling to fulfill it?

In the second place, how could we misunderstand the plain teachings of Scripture in relation to the details of the covenant which God so clearly made with Abraham, Israel's great progenitor?

Our only appeal must be to Scripture, therefore we will now show that it lucidly prophesies the very trials through which the people of Israel are passing; and that instead of this being a challenge to God's integrity, it is a marvelous revelation of God's foreknowledge and of the fact that through these very means He is bringing His glorious purposes concerning them to pass.

We must admit that Jewish persecution is becoming increasingly rampant; but did not Moses, Jeremiah, and other prophets warn Israel that if they forsook the Lord He would bring them into the midst of anti-Semitism? Many Scriptures may be quoted which definitely show that God in His foreknowledge prophesied that sorrow was to come upon Israel because of sin; and that they would be the "butt" of the nations amongst which they would dwell. The words which God gave so long ago through the prophets were so descriptive of the present-day sufferings of the Jews that we only need to change those words into the present tense to discover that we have a commentator's report of current events (see, for example, Deut. 28:64-66; Jer. 29:17-19).

It cannot be doubted that anti-Semitism is now raging world-wide. One does not know where it will break out next.

Hitler's anti-Semitic policy has staggered the world with its diabolical fury. Neither can Poland, Rumania, and others of Eastern Europe be called Jew-lovers; and even Italy is following Germany in restricting their movements. It would not be surprising if France followed suit. Only the Anglo-Saxons can be depended upon to show favor to and defend the Jews, and they must take care that the world's anti-Semitic wave does not carry them off their feet.

Thank God, one day Zechariah's prophecy will be fulfilled: "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23).

God's Word gives no uncertain sound in regard to His future attitude toward those who deal unjustly with the Jew. The promise made to Abraham is still in force; for it is certainly true that God will curse him who curses the great pa-

triarch's seed (Gen. 12:3). It appears that we are passing through a phase of intolerance which will ultimately bring in the time of Zechariah's prophecy: "In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. 12:3).

THOUGH this prophecy cannot be fulfilled at present, the anti-Semitism of these days indicate the speed with which such an anti-Semitic spirit can make necessary God's foretold judgments against the attackers of Jerusalem.

Is it not true that throughout man's whole history he has failed in every test? In their innocent state in the Garden of Eden, our first parents broke God's command, and they were driven out of their paradise home. Under conscience, men became so wicked that God had to wipe them away with a flood; and when the government of all earthly things was given into their hands, they wanted to rule God out, but the confusion of



Fervent prayers are being said today at the Wailing Wall of Jerusalem. It is an ancient wall consisting of huge blocks of stone which once formed part of the old Hebrew temple. To the Jews it is the most sacred portion of Jerusalem. Some read aloud from the Old Testament's words

tongues scattered them abroad, which broke up their anti-God conspiracy.

THOUGH men had failed so utterly, God's purposes were not to be frustrated. He had created them for fellowship and He could not brook defeat. Since He is God then He could foresee all the evil that they would commit, but His eternal plans must still continue to fructify. To accomplish such purposes the Lord God went to the most unlikely place to choose a man in whom He could confide His will.

Ur of the Chaldees, in Mesopotamia, was an idolatrous country, but in it God saw a man called Abram—his name was afterward changed to Abraham—in whom He could place His confidence. He told him to come out of his country, out from among his kindred, and out of his father's house, into a land which He would show him (Gen. 12:1).

At God's command Abraham journeyed west, and at last arrived in the land of Canaan. It was not until he had passed through the land to the plain of Moreh that he received the divine promises that his seed—not yet born—would possess the land. It was only a brief promise given in the word: "Unto thy seed will I give this land" (Gen. 12:7).

God's dispensational plans were now opening up an important phase. A new seed was to be born: a new nation—through whom marvelous revelations were to be revealed—was in its infancy, which must lead to a close covenant relationship. Though this link was forged by God, it carried responsibility to Israel.

It is interesting to note that at a later date, God made a covenant with Abraham and attached to it an *unconditional* promise which was an amplification of all prior statements, as will be proved in the following quotation: "Unto thy seed

have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18).

The two previous promises (Gen. 13:15, 17) were given in the *future* tense, but this one was in the *present* tense. It was not merely to be given, but in God's plan and purposes the land was to be a *present* possession of Abraham and his heirs. In addition to this, the full extent of the promised land was now stated to be from the river of Egypt to the Euphrates.

THE Lord told Israel, through Moses, that He demanded obedience as an imperative condition to their remaining in the land (Deut. 11:12-17).

It is profitable to read Deuteronomy 28, which is divided into two parts. Verses 1-14 contain promises of blessing if they are faithful; verses 15-68 issue severe warnings of curses for unfaithfulness.

The prophet Zechariah also leaves no doubt as to the reason why the Lord allowed the dispersion of the Jews throughout the world: "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law . . . so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not" (Zech. 7:11-14).

All Bible lovers are aware that Israel's waywardness led to their world dispersion in perfect fulfillment of the threat through Moses and other prophets; but that did not annul the previous guarantees.

THE dispersed of Israel are found in *all* nations today, so that Deu-

teronomy 28:64 and other scriptures are literally fulfilled. Unless they are fulfilled in detail, other prophetic utterances in regard to Israel's regathering must be untrue, for the Word of God clearly foretells that they would also be delivered from *all* nations. The scattering of Israel must be as complete as their deliverance.

We have already stated that if God is a covenant-keeping Lord, Israel must be brought back to their own land. This glorious return has been promised in many scriptures (Isa. 11:11, 12; 43:5, 6; Ezek. 36:24; 37:21, 22; 39:28), and surely no one can now truthfully question that the Jew is going back again to his own country, for the great and final return has actually begun. It is noteworthy that since the war more than 400,000 Jews have entered Palestine from other nations, and millions more are eager to return, for the anti-Semitism of today is acting as a divine broom to sweep those people back to the land promised to their fathers.

MANY European Jews—Germans in particular—were so content with the land of their adoption, that very little interest was manifested in Zionism or in Palestinian restoration; unless it were in commercial or professional enterprises. They apparently had many ways of investing their time and wealth in what appeared to be more profitable channels. The major portion of the money invested in Palestine was being secured from America and Britain. Indeed, very few German Jews were ready to go and till the soil in the land given them by God.

When Hitler began his anti-Semitic persecutions, immediate applications were made to British consuls by large numbers who were now ready to do anything—even to be ordinary laborers on the land.

Because anti-Semitism is increasing at an alarming rate and this increase is hastening the return of the Jew, therefore are we not correct in stating that it is a sign of the rapidly approaching time of the end? This anti-Semitic spirit will find its culmination in the Great Tribulation which certainly follows and does not precede the Church's rapture (Jer. 30:3, 4, 7).

Though the present Jewish tribulations are terrible and appalling, they are only a forecast of what will take place in the period of tribulation prophesied by Zephaniah. "I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (Zeph. 1:17, 18).

It is true that Jews in Germany are today walking like blind men and their money is not able to deliver them. Their very financial standing seems to be a reason for the tyranny which is being heaped upon them. Yet it will need the trials of the tribulation period—which are brief in duration—to completely fulfill the quoted words of Zephaniah.

Many prophecies have both a minor and a major fulfillment; but the distressing condition of the Jews in Germany

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which describe the splendor of the Hebrew monarchy, while others pray as they have for centuries that their country might be restored to Jewish control.

The First One Hundred Books for the Bible Student's Library

Third in the Series of Twelve Articles

By REV. WILBUR M. SMITH, D.D., Chicago, Ill.

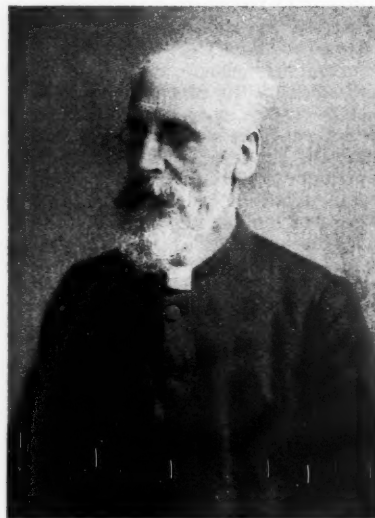
THERE is only one great history of Palestine in our language and that is **The History of Palestine and Syria to the Mohammedan Conquest*, by Prof. A. T. Olmstead (New York, 1931, Scribner's, pp. xxx. 664, with 187 illustrations and 19 maps and charts, \$7.50). When this volume was published, the distinguished biblical archaeologist, Dr. George A. Barton, in an extended review in the *American Journal of Archaeology*, wrote, "Perhaps the history of no other country could so tax the resources of the historian since the material for the earlier centuries must be gathered from the results of excavations, and from Egyptian and Babylonian historical chronicles. Professor Olmstead has done his work so successfully that it is not too much to say that there is no other history of this part of the Orient in any language that can be regarded even as a remote rival of this volume." A conservative Bible student will find it impossible to accept some of Dr. Olmstead's conclusions, but nevertheless, the book is written with reverence and wide knowledge, and without prejudice against the biblical narrative.

A brief survey, very conservative, of all the historical periods covered by the biblical narrative is the one written some years ago by Dr. William J. Blaikie, *A Manual of Bible History, in Connection with the General History of the World* (new edition, revised, New York, 1925, Nelson, pp. viii. 512, \$3.50). Old, but simply indispensable, is the great work by Dean Arthur Penrhyn Stanley, **Lectures on the History of the Jewish Church*, in three volumes (originally published in 1863-76, and frequently reissued o.p.). This is a brilliant interpretation, a fascinating, stimulating, suggestive treatment of the great characters and periods in the Old Testament narrative of Israel's history. Some of the chapters, e.g., on Saul, Samuel, David, and Hezekiah, are unsurpassed in our language. Every minister should have and know this great work. (A work of a different type, covering somewhat the same ground, but with no historical details with the brilliance of Stanley, is *The Bible History*, by Alfred Edersheim, originally published in 1876-1887, (Revell, seven volumes, about 200 pages each, \$1.50.)

I AM not ignorant of many of the more important histories of Israel, but I just cannot bring myself to recom-

*The one hundred titles, making up what we have called "The First One Hundred Books for the Bible Student's Library," are indicated by an asterisk.

mend them, for they cut up and so twist out of shape the Old Testament records that they merely seem to confuse one. They reject most of what the Church has believed concerning the origin and authorship of the Old Testament narratives, they speak of many chapters in the records as pure myths, without his-



Alfred Edersheim (1825-1889)

A Hebrew Christian, for some years pastor of the Free Church (Presbyterian) in Old Aberdeen, Scotland; later, a vicar in the Church of England; and, for some years, Grinfield Lecturer on the Septuagint at Oxford University. Almost all of his writings continue to have real value for the Bible student, but especially rich and stimulating is his widely-known *The Life and Times of Jesus, the Messiah*, still, fifty-five years after publication, the most important general work on the life of Christ in our language.

torical foundation, and, in some places, they become, at least so it seems to me, quite blasphemous. Thus, e.g., in Theodore H. Robinson's *A History of Israel*, Volume I (published by the Oxford University Press in 1932, and reprinted in 1934), there is such a statement as this regarding Israel's belief in God: "Certainly there was in the mind of Israel prior to the latter part of the eighth century, no thought of possible impropriety in the cult of Yahveh as a Bull-god." Not as radical in its criticism, but still dominated by the theories of Robertson Smith, Driver, and Wellhausen, is *Old Testament History*, by G. Woosung Wade (London, 1901, pp. xii. 532). We are in great need today of a new work on Old Testament history free from the dominance of outworn theories,

and abreast of the most recent discoveries in the Near East.

For Old Testament history, one should certainly have a good work on chronology. This subject is still being vigorously debated, and many scholars continue to disagree on important aspects of the subject. Probably the best work for general study is **The Dated Events of the Old Testament*, by Willis J. Beecher (Philadelphia, 1907, p.p. 202, \$2.00).

DR. ALBRIGHT, in the Supplement to Young's *Analytical Concordance*, referred to before, has a very excellent chronological outline of Old Testament history. Other books which are mentioned in this list will also be found to give considerable space to chronological matters; but the one outstanding modern work on this subject is *The Romance of Bible Chronology*, by the late Martin Anstey (London, 1913). This appeared in two volumes, quite different in size. Volume I is called *The Treatise*, and has a text of some 302 pages, with an excellent index to all the verses referred to and discussed. The second volume consists of the chronological tables and contains a vast amount of invaluable material (13½ x 8¼ inches, pp. 56). The book has been out of print for some years, and secondhand copies are rather expensive.

There is only one great work on biblical geography in our language, and that is one of the most important volumes for every Bible student's library, a volume written out of a vast knowledge, in a most fascinating style, **The Historical Geography of the Holy Land*, by George Adam Smith. The first edition was published in 1894, the twenty-fifth edition in 1931 (this in itself is a strong testimony to the indispensableness of a work of this kind), and the twenty-sixth edition which carries no date, somewhat later (New York, Harper pp. xxviii. 744, with 8 maps, \$8.50). Nothing opens up the geography of the Holy Land and its influence on the people of Israel like this great work of George Adam Smith, and I truly hope that every minister who desires to really study this important subject will be able to secure a copy for his own possession and frequent consultation.

TOGETHER with this, if one desires such a work, goes the same author's **Historical Atlas of the Holy Land*

Moody Monthly

(Hodder and Stoughton, London, 1936, second edition revised, 15 x 9½ inches, maps, with chronological tables, explanatory notes, and bibliographies, and an Index to the maps of some 4000 places, 42s). A much smaller work, but very dependable, excellent for classroom use, is *The Land of Israel*, by Robert Laird Stewart (Revell, sixth edition, pp. xxix. 352, with illustrations and maps, \$2.00). Another small book, much cheaper, is the quite valuable atlas put out some years ago (1908) by Jesse Lyman Hurlburt: *A Bible Atlas*, revised edition (Chicago, Rand McNally, pp. xi. 108, \$3.50. A thin volume, binding together only the maps of this work, without the text, is available from the same publishers for \$1.00).

A good recent work, bringing the material down to the present date, quite easy to read, with full bibliographies, conservative in its attitude toward the biblical records, is *A Geographical Survey of Bible Lands in the Light of the Scriptures and Recent Research*, by J. McKee Adams (Nashville, 1934, Broadman Press, pp. 482, \$3.00).

The most important work in our language devoted to a consideration of Bible manners and customs, as they are illustrated by modern Palestinian life, is the famous work *The Land and the Book*, by Dr. William M. Thompson. Dr. Thompson was a Presbyterian missionary in Syria and Palestine for over forty years (1833-1876), allowing for two brief intermissions. The first edition appeared in 1859, in two volumes, but a greatly enlarged edition was published from 1880-1886, in three volumes, with a total of nearly 2,500 pages, with over 400 illustrations and maps. The book has been out of print for some time, but it is not difficult to pick up in secondhand bookstores. Be sure to get the large three-

volume edition, and not the abbreviated one-volume edition. There is no work just like it, and with Palestine changing as rapidly as it is today, becoming more and more modern with every passing year, one is quite safe in saying that Thompson's book is not only the best of its kind that has been written, but also the best that will be written.

Probably the best general volume covering all the major subjects of biblical archaeology is **Archaeology and the Bible*, by Dr. George A. Barton, the seventh edition of which has just appeared (Philadelphia, 1938, American Sunday School Union, pp. xxxvi. 607, \$3.50). This work is conservative, beautifully and helpfully illustrated, and gives the reader a mass of information not easily accessible elsewhere.

At the same time one ought to have the volume, somewhat different, **The Archaeology of Palestine and the Bible*, by the distinguished Dr. William F. Albright, to whom we have referred above (New York, 1935, third edition, Revell, pp. 250. We believe even this third edition has been exhausted. It can generally be picked up second-hand for less than \$2.00). This work, fully abreast of the latest discoveries, contains a good brief résumé of the history of archaeological explorations in the Holy Land, and has an invaluable series of bibliographical notes. The whole volume is written in a most delightful style.

Without reference to many of the large or less expensive works that have recently appeared in this field, attention should certainly be called to a small, valuable book, *Bible and Spade, An Introduction to Biblical Archaeology*, by Stephen L. Caiger. This volume is not technical, but absolutely dependable, has some excellent illustrations, is quite conservative, gives a good survey of the field, and its bibliographies will introduce the readers to all the important necessary literature (Toronto, Oxford Press, 1936, pp. xii. 218, 24 illus., \$2.00—very reasonable). Two other works, devoted exclusively to New Testament archaeology, will be discussed when we come to the subject of New Testament Introduction.¹

In 1937 appeared a remarkably compact work with the simple title, **General Biblical Introduction*, by H. S. Miller. This volume is conservative from beginning to end, based upon wide reading, the result of years of teaching the subjects here touched upon, with remarkably full discussion on the subjects of the canon, the inspiration of the Scriptures, the testimony of Christ to the Scriptures, the original languages, the history of the text, and quite an exhaustive concluding section on modern versions, which contains the best pages of careful criticism on all important modern versions that can be found in any one volume in our language. This work

has been adopted by the Evangelical Teacher Training Association and by many conservative Bible institutes as a textbook. It is easily read, the material is excellently and clearly arranged, and the bibliographies are full, allowing readers to pursue further any particular subject in which they are interested. This book will always stand on my desk with a concordance, a lexicon, a harmony of the Gospels, a Greek Testament, and three or four other indispensable books. Personally, I feel that next to a concordance and a Bible dictionary, this is the one book for Bible students to possess, and to thoroughly acquaint themselves with. The author has placed the Christian Church under great obligation by his much-needed volume (Word - Bearer Press, Houghton, N. Y., 1937, pp. xiv. 414, \$2.00).

It is to be deeply regretted that there is not a work on General Biblical Introduction based on adequate scholarship by an outstanding authority of our generation, written from a conservative standpoint, revealing the exhaustiveness, brilliance, and inclusiveness of the work published in 1899, *The General Introduction to the Holy Scriptures*, by Charles A. Briggs, for many years professor in Union Theological Seminary, New York City (pp. xxii. 688). Professor Briggs was a higher critic of the severe kind; he did not believe in either verbal or inerrant inspiration; he insisted that many of the historical statements of the Bible were not dependable; he did not believe that the Bible spoke authoritatively in any realm except that of faith and morals. Yet in spite of all these very serious blemishes, the volume by Briggs has in many ways never been equalled by any volume at-

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James Ussher (1581-1656)

Archbishop of Armagh, one of the most learned theologians of the seventeenth century, revered by all, not only for his vast scholarship but for profound piety as well, a true adornment of the Christian Church. In 1650-1654 he published his famous *Annales Veteris Testamenti*, from which were taken the chronological data that appear at the top of the columns of each page in most Bibles published during the eighteenth and nineteenth centuries.



John Nelson Darby (1800-1882)

By far the most prominent among the founders of the Plymouth Brethren. In 1837-1867 appeared his most famous work (in five volumes) *Synopsis of the Books of the Bible*, which may be said to have begun a new era of Bible study both on the Continent and in Great Britain, a work that has won the highest praise from leading Bible teachers of every part of the Church.

¹In the *Journal of Bible and Religion*, Summer, 1938, Vol. VI, pp. 144, 145, 172-174, is a valuable article by Prof. J. Philip Hyatt, of Wellesley College, "A Bibliography of Important Books and Articles on Biblical Archaeology."

Trench Digging, or The Way Out

By REV. CHARLES F. FIELDS, Holland, Mich.

Thus saith the Lord, Make this valley full of trenches.—II Kings 3:16, R.V.

THE true believer everywhere seems to be burdened with the sense of the need of a genuine, heaven-sent revival. There also seems to be a growing consciousness that such a revival is imminent. This burden and this consciousness are leading to very definite prayer on the part of God's people.

A revival is from God for God's people in answer to prayer, and brings real joy to God's own. "Wilt thou not revive us again: that thy people may rejoice in thee?" When God's people are revived, then through them sinners will be converted unto God. "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 85:6; 51:12, 13).

The state of the Christian Church reveals the need of a revival sent from heaven, not worked up by man. *Doctrinally* the Church has gone astray. She has forsaken the Bible as the Word of God; prayer is formal and perfunctory; the Holy Spirit is a mere influence; conversion has been discarded and education has taken its place; the Devil and hell are no more; the Lord of glory is a mere man; His death on the cross a martyr's death only; His body has never come out of the tomb; and the "blessed hope" has been laid aside as a fancy of the ages gone.

THE STATE of the world shows the need of a revival also. Few conversions, rampant unbelief, no sense of sin, licentiousness, crime, lawlessness, unrest, rule of force, and a thousand and one other things reveal the fact that this old world needs a heaven-sent revival, a new life from God.

There is a very suggestive incident recorded in II Kings 3, which points the way out from this state of the Church and the world into revival and refreshing from the Lord. "Thus saith Jehovah, Make this valley full of trenches." Jehoram, the son of wicked Ahab and idolatrous Jezebel, was reigning in Israel. The Moabites, who were the descendants of Lot and gross idolaters, living to the east and the southeast of the Dead Sea, had been paying heavy tribute to Ahab. After Ahab's death they revolted. Jehoram took vigorous steps to bring them again into subjection. He formed an alliance with Jehoshaphat, king of Judah. Jehoshaphat, in turn, secured the assistance of the Edomites, descendants of Esau, living south of the Dead Sea. The three kings, Jehoram, king of Israel, Jehoshaphat, king of Judah, and the king of Edom, joined

forces and went by the way of the land of Edom to make war on Mesha, king of Moab. The confederates marched for seven days through the wilderness of Edom "and there was no water for the host, nor for the beasts that followed them." The armies were made helpless for want of water. Through the prophet Elisha the Lord revealed to the kings the way out, "Make this valley full of trenches. For thus saith Jehovah, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, and ye shall drink, both ye and your cattle and your beasts. And this is but a light thing in the sight of Jehovah: he will also deliver the Moabites into your hand." This is the way out. Make the valley full of trenches and God will satisfy the soul thirst, will give refreshing, blessing, and victory.

There is a *command* and a *promise* here. When the command is obeyed the promise will be fulfilled.

THERE are several trenches that God tells us to dig and with the digging has coupled a promise of filling. If we wish a time of refreshing from the hand of the Lord, it behooves us to dig these trenches. I will mention five:

First, the trench of mastering desire. God does not force His blessings upon us. The fullness of life, blessing, and refreshing is for those who intensely desire it. This is seen in the realm of character. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). This is also seen in connection with the fullness of the Spirit and the overflowing life. "If any man thirst, let him come unto me, and drink . . . out of his belly shall flow rivers of living water. But this spake he of the Spirit" (John 7:37-39). There is no other word so strong to express desire as "thirst." Jesus uses it in connection with our receiving the overflowing, spiritual life from Him, and makes it a condition of our receiving it.

ONE of the secrets of God's marvelous use of Paul in soul-winning is to be found in Romans 10:1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Paul dug the ditch of mastering desire and God filled it, bringing life, refreshing, and victory to many through him. We have the same God, who will do for us what He did for Paul if we will dig the trench.

A well known preacher said: "One of those unbelieving husbands, who held out long and late against Jesus, said to me recently, when he came to talk with

me about coming into the church: 'Oh, sir, the tears, the very tears of my Christian wife haunted me, as she would say just a little to me about how she yearned for me to be a Christian, and about how she prayed for me. She said just a little, but her tears haunted me.' Oh, my brother, my sister, when we get to the place where the fountains of our innermost nature are broken up with the intensity of our desire, and we cry with John Knox, "Give me Scotland, or I die!" then will there come from God above the refreshing waters of spiritual quickening and revival.

Second, the trench of persistent prayer. "More things are wrought by prayer than this world dreams of." Jesus said to the woman at the well, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10). Again we read, "Ye have not, because ye ask not" (James 4:2). "Ask, and it shall be given you" (Matt. 7:7). "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death" (I John 5:16). Jacob said to the man that wrestled with him, "I will not let thee go, except thou bless me . . . and he blessed him there" (Gen. 32:26, 29).

DO we want souls saved? Do we want revival? Do we want refreshing from the Lord? Dig the trench of persistent prayer and it is ours. When John Livingstone preached at Shotts in days past, many people were amazed, for under one sermon on one occasion five hundred souls publicly acknowledged Christ as their personal Saviour. When they inquired into the matter, they found that the previous night several hundred had prayed all night, that God's Spirit would rest upon the preacher in such power that a backslidden church and community might find out that God still had power to quicken believers and save lost souls. The wonderful revival at Yale University in the past generation came after many of the students had spent weeks of prayer to God that old Yale might be shaken with a heaven-sent, Holy Ghost, prayed-down revival.

Third, the trench of expectant faith. "According to your faith be it unto you" (Matt. 9:29). God works in an atmosphere of faith. Jesus' mighty miracles waited for this very atmosphere, and, when it was created, then the miracle was wrought. To the Canaanitish woman He said, "Great is thy faith: be it unto thee as thou wilt" (Matt. 15:28).

He said to the blind men who came to Him for help, "Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you" (Matt. 9:28, 29). Of a certain place we read, "And he did not many mighty works there because of their unbelief" (Matt. 13:58). The trench of expectant faith will bring the blessing.

F. B. MEYER told of once having a dog which he used to feed at the table, until his wife objected. The dog seemed to sense the cause of being refused food while the family were at their meal, so he used to crawl under the table when the wife was not looking and sit with his nose resting upon his master's knee. The silent, expectant faith of that dog's appeal was too much for Dr. Meyer and when the wife was not looking, he used to slip choice morsels of food under the table and into the waiting, expectant mouth of the dumb animal. Reach the hand of faith up to God in expectancy and He will not fail. "According to your faith be it unto you."

Fourth, the trench of proportionate giving. The stewardship of money has more to do with a believer's spiritual life and service than most Christians realize. Christ said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over" (Luke 6:38). Paul said, "See that ye abound in this grace also," the grace of giving (II Cor. 8:7). Again, "Upon the first day of the week [systematic giving], let every one [universal giving] of you [individual giving], lay by him in store, as God hath prospered him" (proportionate giving). Once again, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). Here is revival raised to the nth power, and brought about by digging the trench of tithe giving.

THE TIDE WAS OUT. Two children were digging a hole in the sand near the low water mark. They told an onlooker that they wanted to see if the sea could fill the hole. The tide turned and came rolling in, nearer and nearer, until at last one white horse of the deep, larger and stronger than the others, came sweeping up and over. Was the hole full? Yes, full and running over, and the whole sea was yet behind. Dig the trench of proportionate giving and God will fill it, overflow it, and the whole ocean of His blessing will be behind. It will be "good measure, pressed down, and shaken together, and running over." Do you believe it?

Fifth, the trench of faithful, sacrificial endeavor. Jesus said, "As my Father hath sent me, even so send I you" (John 20:21); yes, with the same abandonment, the same sacrifice, the same devotion. God gives the increase, but Paul must

plant and Apollos must water (I Cor. 3:6). If Paul does not plant and Apollos does not water, there will be no increase from God. If the trench of faithful, sacrificial endeavor is not dug, there will be no refreshing from the Lord.

C H A R L E S N. CRITTENTON had made about a half million dollars in business, when God came into his home and took out of it a beautiful daughter only four years of age, the idol of that man's heart. A few days after her burial, he was riding in the elevated train toward his home, and as he thought of little Florence, blinding tears came to his eyes, and this question came to his heart as a voice from heaven: Your daughter is in heaven with the Lord. What are you doing for other men's daughters? He said, "I am doing nothing, but I will." The next year he put \$10,000 into the rescue of fallen girls in New York City. The year after, \$11,000; and a few years later he gave up his business altogether, capitalized it, and devoted his whole time and strength to going up and down the world telling lost men and women about Jesus Christ and His power to save.

Are you, dear reader, willing to give yourself with that same abandonment, sacrifice, and devotion to digging trenches that the Lord may send the refreshing? What could not God do if His own dug the trenches and gave Him a chance! Is it not worth-while to do just that thing?

Mr. Dawson tells of a man condemned to be hanged. A minister went to see him, and when he told him the "good news" that he could be saved although a murderer ready to be hanged, if he would only accept forgiveness and salvation from the crucified but risen Lord, the prisoner said to him,

"Do you believe that?"

"Believe it? Yes," said the minister.

"Well," he said, "if I believed that I would go across England on my knees on broken glass to bring that news to needy hearts."

A CRIMINAL said that. What will we say and do? What is our resolve? Shall we dig the trenches of mastering desire, persistent prayer, expectant faith, tithe giving, and sacrificial endeavor? Is it not worth-while? When we dig these ditches the refreshing is here. Let us seize pick and shovel and be at it without delay!

The Fruit of the Spirit

Galatians 5:22, 23

By GRACE H. SCOTT, Coronado, Calif.

Love

Does the dear love of God dwell within your breast,
From the earliest dawn till the sweet hour of rest?

Joy

Is the joy of the Lord your strength and your song,
Though the day may be dreary and the night may be long?

Peace

Does the sweet peace of God fill your mind and your heart,
Until heaven itself seems of life a large part?

Long-Suffering

And are you as well a long-suffering soul,
A stranger to this world which is not your goal?

Gentleness

Does the sweet grace of gentleness your spirit possess,
In the face of afflictions, others' lives to bless?

Goodness

Is goodness of heart a paramount virtue?
Or do failings of others o'ershadow and vex you?

Faith

Does the "faith of our fathers" live with you still,
Inspiring your life and controlling your will?

Meekness

And meekness, so does it your actions control,
While still in your patience, possess ye your soul?

Temperance

Is temperance in all things your aim and delight,
As you speed on your way to the mansions of light?

Summary

Examine yourselves from day to day
To see if this fruit you are bearing, I pray.

The Romance of the Radio

By RALPH E. STEWART, Associate Director of the Radio Department, Moody Bible Institute

*"I shot an arrow into the air,
It fell to earth, I knew not where."*

MODERN radio from the broadcaster's point of view is like the arrow described by the poet. The participants of a broadcast are in the studio eagerly awaiting the signal. "Forty-five seconds to go," cautions the announcer. Thirty seconds—fifteen seconds—ten seconds, quiet please—the green light—a warning—stand by—the red light—the program is in progress—"shot into the air."

Speeding through the air at a rate of 186,000 miles a second, the sound waves of radio transcend barriers of race, color, and creed into every city, town and village, silently calling for entrance into the home of the millionaire, of the family on relief, the jails, the hospitals, and into speeding cars along our highways. Radio has united the family circle in the home around a personality or a program. It is the modern altar erected in the center of the life of the world. It speaks with a voice of authority. Dictators and governments use it for propaganda. Salesmen, who no longer need to ring doorbells, enter our homes under the most favorable circumstance through the soft-spoken, positive voice of an announcer. What home in our country is there that does not boast of several kinds of breakfast foods; different brands of coffee; trial tubes of toothpaste, and what not, all because of the loyalty of some member of the family to a radio favorite, or appreciation for a certain broadcast hour?

Into this field thirteen years ago, the Moody Bible Institute was led by God's providence. The Institute had been invited along with other Chicago organizations to have a booth at an exposition. The school intended to interest folks who came to visit the exposition in the work, and also to present a gospel testimony through the distribution of tracts. To attract attention two students stood outside the booth and played cornets. Across the aisle was an exhibit by station WGES, which periodically through the day broadcast from the exposition. They invited the cornetists to play on one of their programs. Then they offered free time to the Institute on Sunday, which was gladly accepted from October, 1925, through February, 1926.

The value of this new field for spreading the gospel was quickly recognized, and six hours a week were purchased for a time, then increased to nine hours, over the same station. On March 3, 1926, a regular fourteen and one-half hour schedule over WENR was begun.

A license was obtained from the government on July 27, 1926, and from the two towers on top of the Women's Building, with a 500-watt transmitter, the Institute began broadcasting with its own

call letters W-M-B-I. In 1928 a modern transmitting plant was built at Addison, Ill., about twenty miles outside of Chicago, using 5,000 watts of power. In 1938 a new 490-foot vertical radiator was erected, which greatly increased the efficiency and range, although it is possible with daytime broadcasting to cover a radius of only about 300 miles, depending on weather conditions. The midnight hour can easily be heard in all the United States, and reports have been received from foreign countries, but all the rest of the hours are restricted by the Federal Communications Commission to daylight time.

During these thirteen years more than 35,000 different programs have been planned, prepared, and produced. The aim has been to present variety while following the unity of the gospel message. Unlike commercial stations which have a wide range of subjects from which to choose and an almost inexhaustible source of material on which to draw, with high-salaried continuity writers and many officials, as well as an unlimited supply of talent, the Moody Bible Institute must through its forty hours of broadcasting each week stay close to the general theme of religion, as it is classified by radio authority.

"This is the station dedicated wholly to the service of our Lord and Saviour Jesus Christ" is the slogan of W-M-B-I, which characterizes its programs. No commercial announcement has ever gone out over this station; no jazz has been sent out on the air waves; no cigarette or liquor business has been advanced through these facilities. Nothing but that which has for its purpose the promotion of the work of God the Father and the Lord Jesus Christ has ever been sent out through W-M-B-I. The slogan expressed above is carved on the cornerstone of the transmitting plant. It is there as a promise for future generations, if the Lord tarries.

A SUMMARY of this station's broadcasting reveals a wide and attractive list of programs. The Radio School of the Bible, which this term includes five classes, continues to be popular. The subjects and teachers this term are "The Chosen Race—the Jews," Monday, 3 P.M., taught by Rev. Wm. H. Lee Spratt; "Today's World Events in the Light of God's Word" (Daniel), Thursday, 3:45 P.M., taught by Dr. Wilbur M. Smith; "Living Characters from Divine Revelation," Friday, 10:30 A.M., taught by Dr. George S. McCune; "Synthetic Bible Studies," Friday, 3 P.M., taught by Rev. Kenneth S. Wuest; "The Sacrifice of Christ" (Bible Marking), Saturday, 3:30 P.M., taught by

Rev. Wendell P. Loveless. During the years in which the Radio School of the Bible courses have been presented, there has been an actual registration of more than 13,000.

Other programs having for their main purpose the dissemination of the Word of God, are "The International Sunday School Lesson," "The Question Hour," "The Bible Quiz," and "The Round Table Discussion."

Gospel songs, hymns, choruses, sacred classics, and choir music, together with organ, orchestra and instrumental contributions, are provided in such programs as "Midday Hymn Sing," "Organ Melodies," "Choir Time," "Shut-in Request," "Birthday and Anniversary," "Meet the Institute Students," "Album of Sacred Classics," "Friday Morning Songsters," "Missionary Music," "Music Faculty Program," and "Grace Notes."

STILL a different type of broadcasting is found in the spoken gospel messages, such as, "The Midday Speaker," where pastors, evangelists, and visiting Bible teachers are presented in a half-hour message each noon; "Foreign Language," the gospel message presented in many tongues, among them French, Italian, Chinese, Hebrew, Danish, Swedish, Norwegian, Armenian, Czech, German, Greek, Holland, Hungarian, Polish, Lithuanian, Ukrainian, Spanish, Russian, Rumanian; "Missionary Echoes," using missionaries to tell of the work on the field.

The following titles suggest the variety in story broadcasts: "Trophies of Grace," stories of conversions; "The Continued Story Hour," reading of current books from Grace Livingston Hill, Paul Hutchens, and others; "Story Time," Bible stories for boys and girls; "Hymns You Love," stories of gospel songs; "Devotional Song Story," story or theme told with background of gospel hymns.

Then there are special features, such as "Child Evangelism"; "KYB Club"—Know Your Bible, a children's gospel variety program; "W-M-B-I Crusade," enlisting high school young men in Bible study and personal work; "Young People's Hour." "Let's Go Back to the Bible," the chain broadcast over eleven stations of the Mutual network with Dr. Will H. Houghton and the Men's Octet, has been a recent feature.

We must always keep in mind that in addition to those who naturally tune in to a Christian broadcast we have a potential field of millions who might be induced to stay with us, provided the program is attractive after their first twist of the dial.

David said he played upon "an instru-

ment of ten strings unto the Lord." In the forty hours a week which is used for broadcasting, this station has an instrument of forty strings on which to show forth the praises of our Lord; to disseminate the wonderful harmony of His divine Word; to send out the glorious melodies of sacred song; to fulfill in a marvelous way the Great Commission; to teach the unchurched and irreligious of America the way to God; to appeal through the power of the Holy Spirit to the downcast, the discouraged, the disillusioned who never go to church, who never read the Bible, and who are rushing madly toward eternity without salvation in the Lord Jesus Christ.

DURING the thirteen years 23,113 hours of programs have been broadcast, and more than 382,700 pieces of mail have been received from listeners, which represent forty-six states and the following distant points: New Zealand, Alaska, Mexico, Hawaii, Prince Edward Island, Cape Breton Island, Nova Scotia, New Brunswick, Bolivia, Canal Zone, Nicaragua, C.A., Cuba, and six provinces of Canada. In the last six months 62,135 letters have been received from the radio family. Hundreds of conversions have been reported.

The station's equipment includes new studios in the Administration Building, which greatly increase the quality of the programs. The studios are of latest design and modern in every respect, with visitors' balconies. Two of the studios will each hold one hundred people. In the mechanical end, RCA equipment is used, including transcription facilities for both making and broadcasting this

type of program. The operators are licensed by the United States Government. All of the announcers, singers, speakers, operators, mechanics, and members of the radio staff are consecrated Christians.

The singing ensembles, chosen from the advanced music students of the school, are moderately paid for their work, as well as student announcers, continuity writers, and incidental helpers. Thus many of them are able to continue in school with this financial assistance. An efficient staff of full-time workers is maintained for the answering of hundreds of pieces of mail weekly, and for training groups for the broadcasts, as well as planning program production.

Henry C. Crowell is the Director of the Radio Corporation. The full-time paid workers include Rev. Wendell P. Loveless, Director, who has been with the station from its beginning; Rev. Ralph E. Stewart, Associate Director; Robert Parsons, Assistant to the Directors; George Santa, continuity writer; Iris Ikeler McCord, women's programs and Bible teacher; Theresa Worman, children's hours; Mildred Erickson, office secretary; Frances Youngren, stenographer and assistant in women's work; Ruth Wallin, stenographer and staff musician. In the technical department A. P. Frye is the chief engineer, assisted by Hilmer C. Lindahl, Earl F. Kesselhuth, Thomas L. Gilmer, and Oscar W. Weiger.

PART-TIME workers include musical ensemble, 18 students, 4 continuity writers, 2 student announcers, 2 student helpers, 4 accompanists, 3 trum-

peters, 1 music arranger, instrumentalists, special speakers, singers, and outside groups, and 2 student office helpers.

Today government, state universities, and the major networks are entering the field of radio education. Music appreciation, home arts, cooking, institutes, symposiums, history, and science are being carried to the people in well organized radio broadcasts. Keeping abreast of the times, and the particular needs of the churches, the Moody Bible Institute will offer in the fall term of 1939 an elective course in Radio Broadcasting, which will include the history, the mechanics, the psychology of radio, and the production of programs and preparation of material. It will be followed the next term with advanced work in some of the subjects already presented, with additional instruction in such subjects as transcriptions, newspaper publicity, network broadcasting, and Bible reading.

W-M-B-I never makes frantic appeals for money on its programs. Rarely have more than two minutes been used for any announcement of a financial nature, and the phrase characterizing most of these announcements is, "These programs are kept on the air from funds sent in by interested listeners." At times some of those to whom the facilities of the station have been offered, and some who have been invited to speak, have violated this principle in the interest of their particular phase of Christian need, though they had been cautioned concerning this strict rule.

However, broadcasting costs money.

(Continued on page 503)

For Mother's Day

Inspiration

By ESTELLE LOVELLE WELCH, Chicago, Ill.

Someone sang a song—
I heard its joyous lilt,
And turned from sordid things
Where sorrow's dregs were spilt.
The glad notes haunted me
It seemed, the whole day long,
And when the evening came
I sang a song.

Someone breathed a prayer
With childlike faith, so pure,
It rose like incense sweet
The world's great ills to cure.
I heard, and raised mine eyes
Trustful and unafraid,
Then as a little child
I knelt and prayed.



© Lambert

Let Us Go to the Mountain

By PETER GRAY, Winnipeg, Man., Canada

Ye who are weary of striving long
With aching heart and brain,
So weary, weary of tasks ye do
Again, again, again—
So weary, weary of noise and talk
That never seem to cease,
Let us depart to the mountain shrine
Where all is silent peace.

Let us away to our mountain home
Where Jesus went to rest,
To find the peaceful and healing balm
He found upon its breast.
Up on the lofty old mountain walls,
Of ways unknown, untrod,
To leave behind us the world of strife,
Where all is peace—and God.

Let us delight in the wooing breeze,
Lie silent in the sun,
And breathless, wander the forest aisles
Where sparkling rivers run,
And breathing deeper and deeper yet
Of balsam odor and pine,
We'll kneel where carpets of blossoms
blow
And thank the Giver divine.



The Friendly Trees

By ANNIE JOHNSON FLINT

The sea is too great for our hearts to know,
The stars too high, and the hills too grand;
Forever the rivers are running away,
The sky is never in reach of our hand.

But ever a tree to our love leans down,
Above our roof in protection bends,
All things in the world God made for us,
And gave us the trees to be our friends.

They cradle the springs whence the rivers flow,
To rugged mountains their charm they lend,
With the voice of the streams in lonely vales
Their drowsy murmurs in music blend.

Yet close to our houses they dwell in peace,
And bide content in our narrow streets;
With joy they welcome the singing birds
To shelter and homes in their cool retreats.

They lavish their bounties of nut and fruit,
Beauty of color and line and form;
Green o'er our heads when the sun is hot,
Flame on our hearths in the winter storm.

Yet they ask so little—these friends of ours:
Room for their roots to strike and hold,
Loosened soil and a space to breathe,
Aid when their ancient foes grow bold.

These, and naught else; but we shut them in
Beneath our pavements of stony gray;
While moths and borers, a greedy host,
Undisturbed on their lifeblood prey.

We let them thirst in the days of drouth,
And droop in the fierce heat, unrefreshed;

We break their branches with poles and wires,
And smother their roots with our sod, close-pressed.

And all we give them, a thousand-fold
Their grace and glory and gifts repay,
From the first frail flowers of springtime bloom,
To the last red leaf with the wind at play.

And when we have thanklessly taken all,
When ruthless choppers their long life ends,
For any service our needs demand
Still they are ready to be our friends.

Oh, Thou who hast given such gifts to men,
Creator and Keeper and Lord of the trees,
Make us all steadfast and staunch and true,
And keep us worthy of friends like these!



Cultivation

By ALICE LOUISE CARY, Dayton, Ohio

Riding through the countryside,
Fertile fields spread far and wide;
Yet we see some barren ground
Where no grain or fruit is found.
Cultivation must begin
Where a useless waste has been.

Looking at my inmost heart,
I have found too large a part
Where the thorns and wild grass grow;
Here I need to plow and sow
Seeds of every Christlike trait;
These, dear Lord, I'll cultivate.

Some Things That Are Sure

By REV. R. I. HUMBERD, Martinsburg, Pa.

Greek Word Studies
By Kenneth S. Wuest

THERE is therefore now no condemnation to them which are in Christ Jesus."

But an objector may say, "Probably there is no condemnation now, but might not something arise in the future that might bring condemnation?"

"No," says Paul, "that is impossible, for God who knew you before you were born, pronounces you justified. And Christ, who knew you as well, has set His love upon you, died for you, rose again, and is even now in heaven as an Advocate for your every sin. Thus, 'if God be for us, who can be against us?'" (vv. 29-34).

"Granted that God is for us," continues the objector, "might not something arise in our daily lives that would separate us from the love of Christ? Suppose tribulation might come; or our house might burn or business fail; or suppose our friends would speak evil of us because of our Christian profession. Or suppose some other persecution or distress should come; health might fail, or bright prospects fade away; or suppose it might even mean the sword to profess Christ? Might not some of these things separate us from the love of Christ?"

"No," says Paul, "'God . . . will not suffer you to be tempted above that ye are able' to bear. In fact, you come out of these trials stronger than you go in. 'We are more than conquerors.'"

"But," says our objector, "let us look further. What about death? Death is a fearful enemy. It blasts hopes. It separates parents from children, and husbands from wives. In fact, death will separate a man from everything he has on earth. Might it not also separate him from the love of God?"

"No," says Paul, "death for a Christian merely means 'absent from the body, and present with the Lord.'"

"Answer me this," says our objector, "what about life? Suppose a man is to live ten, twenty, or thirty years after becoming a Christian, might there not something come up during this time to separate him from the love of God?"

THIS is indeed the most difficult of all. When I was a little boy, I wanted to go to heaven at any cost. Seeing people baptized, I supposed that was the way to salvation. I planned to be baptized when I became a little older. But a difficulty presented itself. Suppose I would sin after that and be lost? To play safe, I decided to be baptized and commit suicide before I had opportunity to sin again. It was life I feared, with its countless opportunities to separate me from the love of God.

"No," says Paul, "'neither death, nor life' can separate you from the love of God."

"What about God's angels? Might

they not sever us from the love of God; or might not Satan and his angels somehow get between us and His love?"

"You will have difficulty there," says Paul, "for you must wrestle against principalities and powers. However, your shield of faith is able to quench all the fiery darts of the wicked, and thus it is impossible for any of these creatures to sever this relationship."

"Suppose, then, that a man were to get into a balloon and go up twenty-five miles; or possibly float up beyond the North Star; or suppose that he could dig down into the earth and hide in the very center of the earth."

"He is still in the love of God," says Paul, "for neither 'height nor depth' can in any way affect this relationship. In fact, there is nothing throughout the universe that is able to quench the love of God for you."

"But did not Satan, before his fall, enjoy the favor of God for untold ages? Granted that there is nothing in the present that can separate us from the love of God, might there not something arise in the ages to come?"

"Neither 'things present, nor things to come' can turn God against us. In fact, you need not continue your search, for there is no other created thing that is able to separate you from the love of God."

There are but two things in existence, the Creator and the created. If nothing created can in any wise separate us, then there is nothing left but God the Creator.

BUT God will not separate you, for, looking down through the ages, through His unerring foreknowledge; He saw you and predestined you to be conformed to the image of His Son. When you were born He called you. When you responded to His call, He justified you; and although you are still in the fleshy body, it is written, "Whom he justified, them he also glorified" (past tense). Although your glorification is still future, it is so sure in the mind of God that He speaks of it as already past.

Moses and Elijah appeared in glory on the mount of transfiguration. These two men were sinners and could stand there only in virtue of the shed blood of Christ. But Christ had not yet died. However, it was so sure in the mind of God that Christ would die, that these men could stand there as they did.

May our hearts rejoice in the blessed assurance of the boundless love of God! But let no man presume to tempt God, for there is a point beyond which it is impossible to renew again to repentance. Let us rather give diligence to make our calling and election sure, keeping ourselves in the love of God and looking for the mercy of our Lord Jesus Christ unto eternal life.

THE SPIRIT'S FULLNESS

Just what does the expression "the fullness of the Holy Spirit" mean? Acts 6:5 speaks of Stephen, a man full of the Holy Ghost. The word "full" here is from πληρόω (*pleroō*) which is also used in John 16:6, "Sorrow hath filled your heart." The lexicon defines the word as used in the latter passage as "that which possesses fully, or influences fully." As sorrow fully possessed their hearts, their emotions, wills, and reasoning powers, thus fully influencing or controlling them, so the Holy Spirit fully possessed the will, reason, and emotional nature of Stephen, fully influencing or controlling each constituent part of his personality. Stephen was full of the Holy Ghost. The words "Holy Spirit" are genitive of description, defining the character of that which fills the saint, a Holy Ghost fullness.

In Acts 4:31, the saints are said to be "filled with the Holy Ghost." The word "filled" here is πληροῦμαι (*plimplemi*), used in Luke 5:26 where those who saw the miracle "were filled with fear." In commenting on the latter passage, the lexicon says, "What wholly takes possession of the mind, is said to fill it." We have the genitive of description in Acts 4:31 again, defining the nature of that which fills. In Acts 13:52 "the disciples were filled with joy and with the Holy Ghost." This reminds one of Tennyson's line, "In the heart of Arthur joy was lord." We can define the phrase "the fullness of the Spirit" by a similar line, "In the heart of the Spirit-filled Christian the Holy Spirit is Lord." That is, He reigns supreme over the will, the emotions, and the reason, and for one purpose, to exalt the Lord Jesus.

In Ephesians 5:18, saints are exhorted, "Be ye constantly being filled with the Spirit" (πληροῦσθε ἐν πνεύματι—*plerousthe en Pneumati*). The preposition is used here with the instrumental case, showing the instrumentality responsible for the filling or the control. The Holy Spirit is the divine agent sent by our Lord to control the saint. The verb is in the imperative mode, teaching us that this is an imperative duty of the saint; in the present tense, signifying that the fullness of the Spirit should be a moment by moment reality in the saint; in the plural number, showing that that obligation rests upon each saint, and in the passive voice, making it clear that this fullness is a work of God.

The tree may ripen its fruit in a month which may be gathered in a minute, but for how many years did it deepen its roots and drink in the showers and sunshine and crystallize them to color and sweeten and spice the rosy apple or golden peach. It is so with sermons.—*Presbyterian Banner.*

Youth Page

Elizabeth Andrews Houghton

SARAH, A HEROINE OF FAITH

By Rev. H. V. Andrews, Elkhart, Ind.

Through faith even Sarah received power . . . since she counted him faithful who had promised.—Hebrews 11:11, R.V.

Sarah, as an example of true faith, is seen in three stages. (1) Many years of little faith climaxed in her inner laugh of unbelief; (2) her steady faith in Him who promised; (3) her joyous laughter in the fulfillment of the promise.

In all, or nearly all, recent translations, including the Revised Version, the word "even" is used instead of the word "also" as in the Authorized Version. This evidently is the correct word. The question then arises, what do the words "even Sarah" imply? They serve to turn our attention to Sarah's life and walk previous to the time of receiving strength, during which faith seems to have been a minus quantity.

When she was seventy-five years of age, after being in the land for ten years, and when all hope of motherhood had faded, she suggested to Abraham that he take her maid, Hagar, to wife with the hope of obtaining the promised seed, for up to this time Sarah's name had not been mentioned in that connection. When the success of this scheme was assured, the handmaid began to boast over her mistress, which was more than Sarah could endure. She bitterly regretted her attempt to help God to fulfill His promise. And so shall we, if from lack of faith or patience we try to help when God seems too slow or seems unmindful.

When Abraham was ninety-nine years of age God appeared to him and gave him a distinct promise of a son by Sarah, and named him Isaac. At that time He changed Abram's name to Abraham, and Sarah's name to Sarah. All of this Abraham must have communicated to Sarah, yet it seems to have stirred no faith in Sarah's heart. Some time later God again appeared to Abraham, and talked with him as they sat in the shade of a tree before the tent. He again assured Abraham that Sarah should give birth to a son. This statement Sarah heard as she stood at the tent door, and she laughed within herself, an inner laugh of unbelief. Then she heard the Lord say to Abraham, "Wherefore did Sarah laugh . . . is anything too hard for the Lord?" Then Sarah spoke and said, "I laughed not," for she was afraid. And why not fear? Her inner emotion and her unvoiced laughter were known, in spite of the fact that she stood behind the Lord who spoke, so that not even her facial expression was seen, a clear evidence that she stood in the presence of the omniscient God, though He appeared as a man and ate of her dinner. This expression of unbelief is proof

that the first mention of a son being born to her had produced no faith in her. Not until she stood in the presence of the Lord and heard His gentle reproof of her hidden unbelief, did she come to the place of confident reliance on Him who promised. Eighty-nine years of doubting had fixed a habit that was not easily dispelled. If she, like Abraham, had learned to walk by faith in youth, she would have been spared the long years of doubt, gloom, and failure. Where are we? Have we learned to know and trust our Creator in the days of youth, or have we let the years draw nigh when doubt has so clouded our days that we say, "I have no pleasure in them"?

Sarah's denial, which was a half truth, for there was no outward expression of her inner emotion, was but a first impulse which soon gave place to the faith for which she has been divinely honored. The revelation of her secret thought, together with the words of the Lord, "Is anything too hard for the Lord," served to lift her to a place of confident faith in Him who promised and in the promise made.

The abbreviated form of the text as given above, makes it applicable to all of us and to all times of need, and should become a source of great comfort and strength as we face one of the many trials of life, when we face the seeming impossible. Throughout the months of waiting Sarah held fast to the promise and to her faith in Him who promised. Herein lies a deep secret that should be known and followed by all who desire to walk by faith. When facing a great need we should first prayerfully seek a promise that covers the need, solid ground for our faith, and then hold to the promise, steadfastly counting Him faithful who promised—the covenant-keeping Jehovah. If we do, then like Sarah we shall receive strength.

When Isaac was born Sarah again laughed, but this time for joy, joy in the faithfulness of Him who promised, with whom nothing is too hard (Gen. 21:6, 7). How ashamed she must have been of her unbelief, and how great her joy in the consciousness that God had forgiven her failure, rewarded her faith and given her strength.

MOTHERS

By Rev. Herbert Lockyer, D.D.,
Chicago, Ill.

*"Mother! Most precious name!
'Tis evermore the same,
Earth's sweetest word!
Though ages fast have flown,
No sound was ever known
Like Mother's name alone."*

There is an old saying to the effect that God could not be everywhere at one time, so He made many mothers.

Such lovely sentiment, however, is only partially true, for as the omnipresent one, God is everywhere.

Martin Luther, the monk who shook the world, stated that "there is nothing sweeter on earth than the heart of a mother in which piety dwells." A mother's influence is indicated by the well-known saying, "The hand that rocks the cradle rules the world." Cast into poetic form we have it thus:

*"They say that man is mighty,
He governs land and sea;
He wields a mighty scepter
On lower powers than he."*

*"But mightier power and stronger
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world."*

"The world," says a gifted writer, "never needed good mothers any more than it does today," and mothers have the key to the situation. They have an influence that will last throughout eternal ages.

In a list of one hundred ministers, it was discovered that 80 per cent of them credited their religious experiences more to their mothers than to all other influences.

Napoleon was asked, "What is France's greatest need?" His answer was, "Mothers." He is also credited with saying, "The future of a child is the work of the mother. Let France have good mothers and she shall have good sons."

From an unknown author we have the lines:

*"No one knows of the work it makes
To keep the home together;
Nobody knows the steps it takes,
Nobody knows but Mother.
Nobody knows the lessons taught
Of loving one another;
Nobody knows the patience sought,
Nobody knows but Mother."*

Even the infidel lives under the holy influence of a pious mother's impressions. John Randolph could never shake off the restraining influence of a little prayer his mother taught him. Although in the clutches of infidelity, he found himself repeating it.

Abraham Lincoln's mother was a devoted Christian. It was at her knee that the notable President committed much of the Bible to memory. His confession was, "All that I am or hope to be I owe to my angel mother."

If we would reform the world from its errors and vices, we must begin by enlisting the mothers. "An ounce of mother is worth a pound of clergy." Said Henry Ward Beecher, "A mother's heart is the child's schoolroom."

"Honor thy father and thy mother," says the old Book, "that thy days may be long upon the land."

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"—and Moses said unto them, This is the bread which the Lord hath given you to eat" . . . Ex. 16: 15

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May, 1939

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Missionary Department

William H. Hockman

THEIR FIRST CHRISTMAS

A Christmas weekend at the mission in the Paraguayan Chaco involves a multitude of various things.

On Friday, the mission was the scene of excitement and activity, as the whole staff endeavored to serve some two hundred Indians with necessities from the store. Friday was payday, and each Indian received his month's wages and was buying new clothes, cloth for his wife and kiddies, and various odds and ends which he found necessary for his Christmas weekend. Then the great feast day dawned, and one of the missionaries going around the village at day-break was amazed to see every man, woman, and child dressed in new clothes, washed, and sitting 'round their fires, waiting for the church bell to ring. What a beautiful service our feast day service was, with the church packed tight, and some men standing outside the doorway, unable to find a seat. Christmas hymns were sung, and then followed the simple message of the nativity, in language that the veriest child could understand, pointing out to those hundreds of Indians the significance and omnipotence of Jesus Christ. After the close of the service, the people flocked out into the plaza, and preparations for the feast began in earnest.

In True Indian Style

Only an author of exceptional ability could truly portray the scenes that followed. The Indian young men went to kill the beef, the women lit the fires, and the kiddies played on roundabouts made from old cartwheels. By and by we all sat down to feast in the big compound. Every man, woman, and child had meat, and farina, and biscuits in abundance; and the missionaries took their carving knives down and sat and ate with the people. The meat was good, the feast was a success, and all enjoyed themselves immensely.

After dinner, the missionaries joined in the Indian games. The new clothes had all been taken off and put away, and the old ones brought out again, so that rough and tumble games would do no harm. As I watched those Indians dancing and playing games, surrounded by huge fires, I felt that as nature's children they had drifted back to nature that evening; every game, every characterization, was taken from nature. They imitated tigers chasing monkeys, vultures picking the carcass of a dead cow, the bird life of the swamps, an armadillo being attacked by dogs, an ox cart passing along a difficult road, and other games too numerous to mention.

Not Spoiling Them

You would have found it hard to realize that these men, each schooled in his own particular work on the mission station, were anything but the simplest of children. The staff are to be congratulated that their policy for the mission and its work, while deepening the spiritual side of the people, is not having any



Redeemed Orphans

A small group taken on the premises of the Central School of the Sudan Interior Mission in Nigeria. The young woman is a beautiful Christian character, and many of the little ones have already given their hearts to the Lord.

deteriorating psychological effect upon the minds of these Indians. While they endeavor to draw the Indians to Christ, yet they keep them children of nature, and do not attempt to thrust them into a pseudo civilization. Everyone went to bed happy, and contented. Not a grumble was heard, no unpleasant incident occurred. The following morning the climax was reached when 110 Indians partook of the Lord's Supper. The earnestness and devotion of those communicants must have been indeed a joyous sight to the God they were worshipping.

—South American Missionary Society Magazine.

TO THE PRAISE OF THE GLORY OF HIS GRACE

The annual field report of the Sudan Interior Mission is like a good draught of spiritual tonic. All our readers will rejoice over the refreshing tidings that come from those bearing the heat and

burden of the work.

"Forty-five years ago the Lord put the 'burden of the Sudan' upon the hearts of our three pioneers. Each year sees us and our sister societies nearer the goal of having evangelized this great field. And 1938 has witnessed perhaps the largest advance of any single year. The original group of three has now grown to a family of over three hundred. The work of the mission has spread to eleven of the twelve provinces that comprise Northern Nigeria and also the Nigerian colony of French West Africa.

"In reckoning the number of missionaries, we must not forget our African helpers, without whom the work could not be carried on successfully. There are a total of 376 workers (pastors, evangelists, teachers), 299 of whom are voluntary workers with definite responsibilities, and 77 paid from funds raised on the field. For the development of a virile indigenous church, gifts are not accepted from the homeland for the support of native evangelists. Churches on the field support their entire work right from the start, and the individual Christians are encouraged to give their time freely, as they are able, for the Lord's work. Many of the paid workers receive only a small part of their income from the native church, their principal source of support being the labors of their own hands.

Sound in Faith and Practice

"The mission believes in the absolute authority and infallibility of the Bible as the Word of God and puts first and foremost the spread of the knowledge of the Scriptures. The great bulk of the population is illiterate, and in order that the native Christians may be independent in their faith and base that faith upon the Word of God and not on any human organization, they are taught to read the Scriptures for themselves.

"At the close of the year there were 48 main stations and 357 out-stations carrying on work among 82 different tribes. A total of 188,376 services have been recorded during the year; 52,289 visits were paid by the missionaries to the homes of the people, in addition to the services held; 457 baptisms recorded, these being converts who were under observation and instruction for periods ranging from one to three years. Throughout the field during the year there has been an average Sunday attendance of 14,506 at our churches and chapels. Many thousands have heard for the first time the gospel story proclaimed. A daily medical clinic is held at practically all of our main stations in Nigeria. During the year more than

33,000 patients were treated, making over 300,000 attendances at the dispensary.

"Great advances have been made during the year in the development of the indigenous church. All our churches are from the beginning financially self-supporting. They are also taught and encouraged from the start the responsibility in administering church affairs and in extending the Lord's work in the regions beyond. Our missionaries can thus devote more of their energies to Bible training, the supervision of larger areas, and the entering of new, untouched fields."—*The Sudan Witness*.

IN THE WAR ZONE

These are days of high tension for our missionary friends working in Chinese territory invaded by the ruthless Japanese forces. If all the facts could be gotten together, there would be a great story of dauntless heroism and also marvelous examples of God's gracious interposition. The splendid band of workers connected with the South China Boat Mission have come in for their full share of troubles and also for many experiences of the Lord's special providence. Portions of a recent letter from Miss Helen Western will be read with keen interest.

"The most exciting trip I have had so far was a recent one to Tsing Yuen. Miss Ethel Gross was eager to get supplies to the leper home, and we were all anxious to get in touch with Miss Hardy, cut off in Shin Chow; and at the same time the Salvation Army were desiring to reach some of their workers with financial aid. The relief committee was eager to make inquiries in that direction regarding purchasing wood and rice; consequently, the need of the trip. After securing a pass from the Japanese authorities here in Canton and getting the supply of fuel and oil, we left our peaceful zone in a motor launch. During the first day we were stopped by a bridge across the river which the Japanese were using for military transportation. Consequently, we had to go back many miles to find another channel. The hand of the Lord was leading us, however, for the next day we reached a town which otherwise we would not have passed, and there we found two precious German missionaries. Their town was in ruins, their chapel had been bombed, and their house was one of the very few left intact. One of the missionaries was ill with malignant malaria, and they had for some time been completely cut off and in need of money, food, and medicine.

Between Fires

"As we continued on our journey we found ourselves sometimes in territory controlled by the guerrillas, and their firing quickly brought us to shore. We kept our Japanese pass well hidden when we met the guerrillas, and vice versa. On one occasion eight Japanese launches chased us and almost capsized our boat; an officer who, judging by his pose, was near akin to Napoleon, examined our pass and we were permitted to continue.



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May, 1939

HUNGRY and HALF-CLOTHED, RUSSIAN CHRISTIANS PLEAD FOR HELP

The letters we receive from the suffering Russian Christians make us feel just like Jeremiah did when he said: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night!" . . . Jeremiah 9:1. Who can keep back from tears and be cold and neutral to the needs of His suffering children, while reading such letters as the following one:

"Dear Brother in the Lord, Pleshko:

. . . This letter I am writing to you is drenched with tears of my unbearable woe. Imagine for a few minutes a human being with bones hardly covered with any flesh, half-barefooted, half-nude, exposed to cold and hunger—this is the condition my family and I are in at the present time . . . We are beseeching you in the name of Christ to send us your immediate help . . . I.W."

The above letter is breaking our hearts. The need surpasses the description and, with His help, it must be met without delay.

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Rev. Peter Pleshko, General Director

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On the third day we arrived at the Japanese front line, where we were stopped and thoroughly examined. They sent a code message to Canton headquarters to verify the authenticity of our pass. While waiting, we could hear the cannon and machine guns not far away. Just at noon the Japanese promised to stop firing and gave us permission to pass their front line. After traveling a few miles we were sighted by the Chinese soldiers, whom we had not been able to contact, and consequently they had no way of knowing who we were, although we had three large American flags on the launch. After being subjected to a good volley of firing, which led to a bit of mutiny among our crew, we were forced to retreat. At the place where we anchored for the night we met a young preacher who was willing to escort us overland to Tsing Yuen. So leaving the men with the launch, Miss Gross and I, accompanied by the guide, started out to walk the fifty odd miles overland. We were warned against carrying money. However, as that was the object of our trip, we concealed the money in our clothing and in our hair. We made the trip in two days, having spent one night in a chapel where we had room and bed of the hardest variety! Arriving just at dusk, we had still to cross the river to reach the city, now in ruins, and our gospel boat. Since the river was low, there was nothing to do but take off our shoes and stockings and wade through the icy water half way across. It was nearly 11 P.M. when we enjoyed our supper in the gospel boat, tired and weary, yet ever so happy. We had walked through robber-infested districts and had not lost a cent; and in spite of all the dangers our hearts had been kept in peace."

GATHERING THE HARVEST

Henry Digby, of the Central American Mission, tells of fruitful services in the department of Morazan, Salvador.

"On the first night of our special meetings which began January 13, with Don Eliseo Hernandez doing the preaching, we had forty people inside the chapel room and seated, with many more standing outside and listening with rapt attention. When the invitation was given, eight people confessed Christ as their Saviour. The next night we had another splendid meeting and three more made a public confession. On the next two nights seven more took a stand for Christ.

"At this point we were due to make a trip to Torola on the Honduras border where a group of people interested in the gospel through the testimony of our first convert and his brother were waiting for further light. Our first stop was at Delicias de Concepcion, where we had the privilege of preaching to better than three or four hundred people under the stars. Tracts were passed out and Gospels sold, and the news of salvation was joyfully received. Hearts are hungry and ready to listen to the story! At Torola we held four meetings during the fiesta, each of which was blessed of

Moody Monthly

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God. At the close of the last meeting the invitation was given and eighteen or nineteen hands were raised as an indication of acceptance of Christ as Saviour.

"Last Sunday we held our last special service in San Francisco, the message being, 'What Shall I Do Then with Jesus Which Is Called Christ?' That night we had over fifty people inside the chapel, the windows crowded with folk, some standing and some sitting in the doorway. Not a murmur was heard during the service, which lasted an hour and a half. My heart was humbled to the dust when I saw tears of conviction, hearts moved to confession, lives stirred that were bound with a religion that cannot save. This last night of our special services we had eleven more confessions of Christ, making thirty in all in the five nights of special meetings here and nineteen confessions of Christ in the four meetings at Torola."

NEWS FLASHES FROM RUMANIA

Rev. and Mrs. Walter Craighead, Southern Baptist workers in Rumania, have issued a very full and clear statement regarding the present difficulties of evangelical believers, from which we print several paragraphs.

"The minister of cults of the Central Rumanian government, who had issued a decree closing nearly all Baptist churches in Rumania on December 14, seems to have become bewildered, perhaps due to the heavy 'shower' of protests that fell upon him about that time. The storm clouds have been gathering from north, south, east, and west, and broke directly over Bucharest. It was doubtless an unpleasant surprise to discover that this despised Baptist sect has such interested friends all over the world. However, the honorable minister of cults could not or would not withdraw his decree; that would have been bad policy. Neither did the minister of internal affairs wish to enforce the decree, so the local police authorities were left to act autonomically. In the majority of instances, the local authorities gave our Baptist leaders notice to close their meetings by December 14. Some of the local police authorities issued no orders whatever, since they had received none from headquarters. A few authorities actually granted permission, when it was requested, to continue.

Heavy-handed Oppression

"The annexed provinces of Bucovina and Bessarabia have perhaps been the principal centers of severe physical persecution, especially in the rural districts, where the Baptist movement is newest and strongest. Not only Baptists, but all religious minorities are the targets of ecclesiastical hatred. Bucovina is the seat of 'orthodoxy,' and is dotted with monasteries and other strongholds of the national faith. Not content with simply closing our churches, some of the frenzied, wrathful priests have filed lawsuits against Baptist village leaders, have had them severely beaten, and taken to the military courts for trial.

"The grounds for these trials are ridiculous, though tragic. Some of the usual offenses are: not making the sign of the


cross in some public place; refusing to swear by the cross in court, or to kiss it; inviting people to meetings; forsaking attendance of the Established Church; distributing tracts; having no legal document of transference from the Established Church; teaching non-Baptist children in Sunday Schools; conducting a meeting without having special authorization; holding meetings in an unauthorized building. Such are the usual misdemeanors of Baptists, judged worthy of imprisonment. Occasionally an unprejudiced judge acquits the accused. In all but a few instances, appeals to a higher court have been futile. So our brethren are serving their terms while their families at home suffer together with them. A fund has been started by Ru-

manian Baptists to help cover the lawyers' bills and court fees, as well as the fines imposed by the judges, bills which are heavy on our impoverished people.

Hope for Deliverance

"Clouds 'the size of a man's hand' are already appearing. The first 'cloud' was a change in the personnel of several important government positions, affecting the Baptist status. An official who has been friendly has recently been promoted to a very influential office. Here and there an unfriendly judge or district president has been replaced by one who seems to be unprejudiced. Only today two of our brethren were tried and acquitted. The hope of securing religious liberty is never abandoned."

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Has God Forgotten His Covenant?

(Continued from page 487)

many and elsewhere, which has been increasing so rapidly, is not even a minor fulfillment but is merely an earnest of future happenings. "Coming events are casting their shadows before."

The whole of world-Jewry is looking with longing eyes to Palestine in the hope that all hindrances to their unlimited entrance will be removed. The more intense the persecution, the more eager they are to find a home to call their own.

The condition which God laid down when He made the covenant with Israel was obedience to Him. They utterly failed in spite of warnings from the prophets. They did not take heed; for even in Nehemiah's day the Levites in their prayer of confession to God referred many times to the fact that Israel was in captivity because they had "hardened their hearts" and "refused to obey" (Neh. 9). Because they had deliberately broken the covenant between God and themselves, the Levites said: "Because of all this we make a sure covenant and write it; and our princes, Levites, and priests, seal unto it" (Neh. 9:38).

In spite of their new promise they broke their covenant time and time again, and at last rejected their Messiah, which resulted in their rejection.

When the Lord had been reviled on His public entering into Jerusalem in fulfillment of Zechariah's prophecy, He wept over Jerusalem because they would not heed, and then sadly said: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:38, 39).

It is clear that this word of the Lord prophesied Israel's dispersion because of sin, but also foretold their complete restoration.

Jeremiah is still more lucid in reference to this: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers . . . which my covenant they brake, although I was an husband to them, saith the Lord. But this shall be the covenant that I will make with the

house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people . . . for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

This is the same thing which the prophet Ezekiel states after he has prophesied of their deliverance from the onslaught of the Great Northern Confederacy. For he says that the heathen shall know that because of Israel's iniquity they went into captivity; that God hid His face from them, and they fell by the sword (Ezek. 39:23).

Is it not clear that the Lord Himself is the center of all future prophecies to Israel? If this is so, then our Lord's return to His ancient people will be the cause of their change of heart. "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39).

Zechariah states that when all nations are gathered against Jerusalem to battle, the Lord will go forth and fight against them: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west" (Zech. 14:4).

The prophet also quotes the Lord's words: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son" (Zech. 12:10).

Yes, the presence of their Messiah will be the revelation which will commence their whole future blessings, and will be the cause of a renewed covenant relationship with Him who always honors His Word.

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The Romance of the Radio

(Continued from page 493)

Equipment must constantly be changed. In the field of radio many facilities which are new today become obsolete in a year. The program staff must be of high order to satisfy the requirements of the Federal Communications Commission, else the valuable license, which must be renewed every six months, will be lost. Think what it would mean to thousands who testify of blessing received from W-M-B-I if it could not operate!

We wonder if the dignified presentations of financial needs and lack of strenuous appeals are really appreciated by listeners and friends. Some write to say, "We appreciate the lack of financial appeal." One of the representatives of the Commission in Chicago wrote a letter commenting favorably on the type of program and inoffensive financial appeal. Others have sent in funds, saying they do so because this station does not spoil its broadcasting with begging. But many seem to take it for granted that because the matter of finances is not pressed, there is no need.

We rejoice in every radio broadcast where Christ is preached, but many gospel broadcasts today are nothing more than "religious rackets." Money is begged for in one way or another, but no accounting is given for funds received, no mention made of salaries paid, and there is no auditing of accounts. Remember, your giving out of pure motives does not mean that money sent into the hands of irresponsible and unaccounted for agencies is used in the most effective manner.

The Moody Bible Institute, not only in the Radio Department, but in all of its work, treats as a sacred trust the money received. Full accounting is given. All accounts are audited. All work is supervised carefully by a Board of Trustees of representative business men and an Executive Committee which meets with the President each week. Salaries are modest. The work is planned with a view to the widest possible presentation of the gospel message and the dissemination of the Word of God with the least financial appeal possible. The financial appeal through the mail is restricted to two letters each year.

Here then is a brief history and summary of the work of "W-M-B-I"—the radio voice of The Moody Bible Institute of Chicago, the West Point of Christian Service."

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A NATION IN A MOTHER'S HAND

In molding the character of the child, the mother determines the character of the Church and State. In a Catholic church in Paris is the statue of a woman with a babe in her arms, standing on the world and under her feet, crushed and bleeding, lies a serpent. A woman with a babe in her arms will yet crush the old serpent and stand victor over the world.

"They say that man is mighty,
He governs land and sea,
He wields a mighty scepter
O'er lesser powers that be;
But a mightier power and stronger,
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world."

When the godly Hannah dedicated and trained young Samuel for God, she was determining the future of the Hebrew nation. The mother of Moses "held the infant law-giver in her hand" but a few years, but in that time gave a trend to his life that forty years in the royal palace and the universities of Egypt could not turn aside.

When the mother of Augustine dedicated her child to God and instructed him in Christian doctrine, she was preparing for the Church the greatest influence which had entered it since the days of Paul. When Anthusia trained the golden-mouthed Chrysostom, she exerted a greater influence on the future than Caesar on his throne.

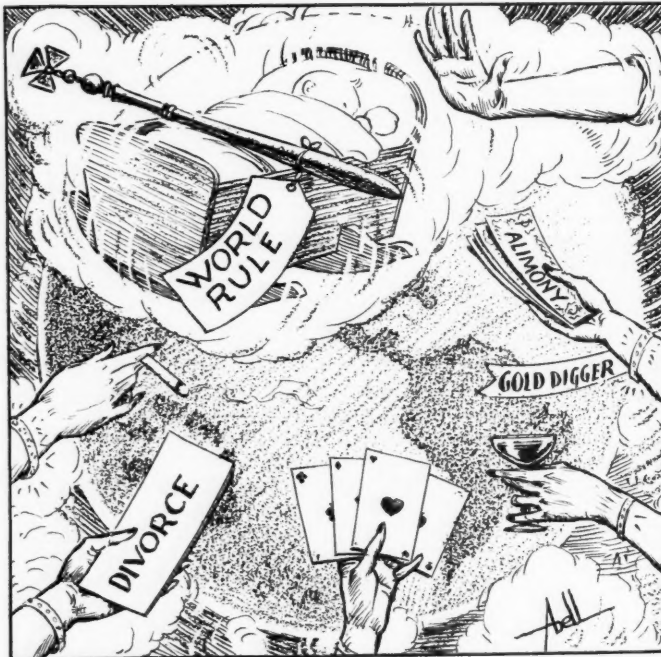
Abraham Lincoln said, "All I am I owe to my sainted mother." Lord Bacon, Sir Isaac Newton, Humboldt, Washington bore testimony to the unequalled influence of their godly mothers.—*The United Presbyterian.*

A GREAT MOTHER

England has had many kings, some bad, some good, but in her history there

stands out one ruler distinguished for the purity of his patriotism, his sacrifice to duty, his public wisdom, and his honest endeavors to do the right. He never bore the title of king, but he conquered kings and overthrew rebellions. His military exploits were unsurpassed by Napoleon or Caesar and his soldiers went into battle singing psalms. Of his mother he said, "She was a woman of whom a son might be proud." She taught him the Bible in his early years, and he was

THE QUEEN ABDICATES



She is rocking the world rather than the cradle

able to repeat whole chapters and even books. When kingly honors became his she lived with him in Whitehall Palace, tenderly loved and cared for, and when she died at the age of ninety-four years, he laid her away in Westminster Abbey. Oliver Cromwell thought his mother worthy a place among the great of England. Surely we can give her a place upon our roll.—Elizabeth Cromwell, in *Christian Union Herald*.

ONLY ONE FOR EVERY HUNDRED

What are our ten thousand cultured Presbyterian preachers, our nine thousand splendid Presbyterian churches, and our fifty thousand Presbyterian elders for, if not to win souls to Christ? With millions of vested interests and an annual expenditure of millions, it takes about one hundred Presbyterians twelve months to add to the Church one member.

We have over fifty thousand elders, and this year it took almost the year's work of one elder to lead one soul to Christ and the Church. There are nearly nine thousand churches (8,883), and this year they had an average of a little over six and one-half additions on confession. We spent \$40,551,108 for the support of our soul-saving institution this year, or \$675 for every one we added to the Church on confession of faith.

We organized twenty-two churches and dissolved fifty-three. We closed the year with a loss of 21,112 members. Our numerical loss was 2,376 greater than if the Synod of Tennessee had dropped out of existence.

If the Apostolic Church had used our method of propaganda, how far would Christianity have spread?

Soul-winning should be the supreme passion of every Presbyterian church, for God destined it to function in evangelism. "To neglect souls is treachery to our trust and treason to our Lord."—Dr. Harrison, in *The Presbyterian*.

SUNDAY SCHOOL EVANGELISM

Our churches are receiving a large majority of their members from the Sunday School. We thank God for the Sunday Schools. Their teach-

ing service has been much improved in many directions during the present generation. But it remains a serious matter for children to come from the Sunday School to the church for membership, with only a defective notion, gathered from imperfect or even no teaching of what is the crucial test of following Jesus. We fully believe in child conversions, and think the fear that some have about receiving little children is not warranted. But scriptural evidences of real conversion should be faithfully sought and insisted on both in children and adults.

Roman Catholic practice on mission fields is said to include baptizing masses of ignorant natives and sweeping them into the Catholic fold with no evidence of a change of heart, or even knowledge of the difference between the God of the Bible and the fetishes they have worshiped. But the evangelical Church that does not guard the door of membership, both for its own preservation and in fair-

Moody Monthly

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ness to the applicants, is in principle working in the same direction as the Catholics.

Every Christian worker is rejoiced to find those who are inquiring after the way of salvation. But we must distinguish between an interest that merely leads to inquiry and real evidences of conviction of sin, repentance and regeneration. Many churches today fail to deal carefully with inquirers as to the spiritual reality in their experience.—*Western Recorder*.

A NOTORIOUS FAILURE

Modern religious movements for a generation have centered their efforts toward bringing world peace, tolerance between the races, and a new social order. Not only have these efforts ended in failure, but all these ideals are further from realization than when churchmen stopped the preaching of salvation and shifted to the social emphasis. Modernism can be credited with nothing but failure. It has not brought world peace; it has not brought tolerance between the races, and it has failed miserably in ushering in a new social order. There is a reason. Modernism is a departure from the purposes and commission given by our Lord to His Church. The Church is not told to transform men from the outside in, but to present the gospel, which is the power of God unto salvation and to outward transformations as well. The social gospel can find no short cut in a new social order. Salvation is an individual matter, and the more born again believers there are in the world, the better will be society.—*The Brethren Evangelist*.

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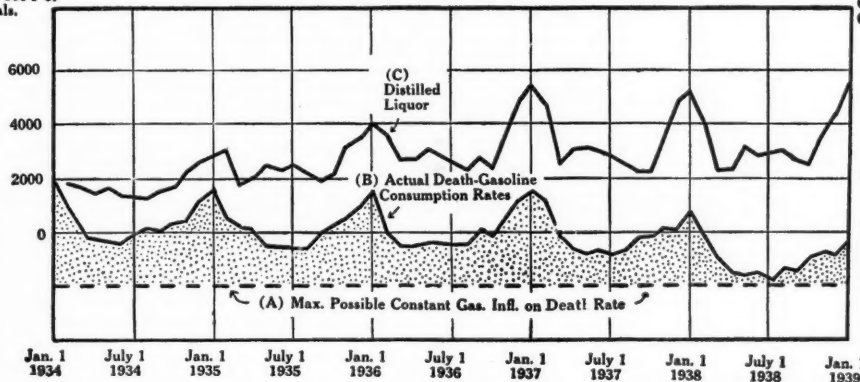
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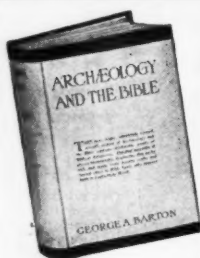
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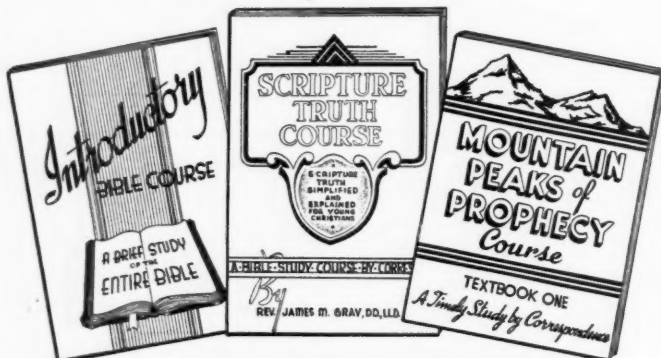
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United States spend \$3,000,000,000 annually for tobacco, or a little more than \$8,000,000 daily. At ten cents a loaf, this amount of money would buy 80,000,000 loaves of good, nourishing bread each day, or three loaves of bread per day for every family in our country. But instead, the equivalent of this amount of bread goes up in smoke each day. And yet many people go hungry.

The spending of money for cigarettes is not only an enormous waste, but indirectly it is a great crime. Dr. Charles L. Barber is quoted as having made the following statement before the American Association for Medico-Physical Research: "A baby born of a cigarette-smoking mother is sick. It is poisoned, and may die within two weeks of birth. The post-mortem shows degeneration of liver, heart, and other organs. Sixty per cent of all babies born of mothers who are habitual cigarette smokers die before they are two years old."

Another points out that there is a definite relationship between the increase in the use of tobacco and the increase in crime. The latter has increased 85 per cent during the past ten years and the number of cigarettes smoked during the same period has increased approximately 75 per cent. It would seem the cost of crime in our country is great enough without tolerating that which is certain to increase it. If the money spent for tobacco were used to provide food and clothing for the unemployed, it would greatly lessen the national relief bill, and perhaps it would be possible to do something worth while to reduce our huge national debt.—*The Missionary Worker.*

WHY YOUNG MINISTERS?

The main reason why churches insist on calling young ministers is because they believe that young ministers can reach their young people better than older ministers. The members of a church who have reached or passed middle age would much prefer an older minister as far as they are personally concerned. But in searching for a pastor they are not thinking of themselves but of their young people. It distresses them beyond measure to see their young people drifting away, and they want a minister who can bring them back.

While the motives of these churches, in looking for ministers who can reach their young people, are to be commended, is it not possible that they are mistaken in the solution of their problem? The fact that a minister is still young is not proof in itself that he has any special gifts for reaching young people. By the same token, the fact that a minister is older is no proof that he has no gifts for reaching young people. The gift for reaching young people lies more in the man than it does in his age.

We ought to be able to preach in a way to interest young people. The minister has a great message, the greatest in all the world. Somehow, he ought to be able to deliver it in a way that will lay hold upon the hearts and minds of people whether they are old or young. One day a well known educator sat be-

side me in the seminary chapel at a service in which a senior was the preacher. The senior was one of the best men I have ever known and had a very good sermon. As we walked away I told my friend, the educator, that I would have to criticize that sermon on Thursday night, and asked him what his criticism would be. He replied: "The lack of a note of reality." That was all, but it was enough. Perhaps that is the fatal thing about a great deal of our preaching.

We will never reach the young people unless our preaching is characterized by a note of reality. I have heard it related that a friend one day met Thomas Hume, the historian and philosopher, hurrying along the streets of London, and asked him where he was going. Hume replied that he was going to hear George Whitefield preach. The friend, remembering that Hume was none too friendly to Christianity, said: "Surely, you do not believe what Whitefield is preaching, do you?" "No," replied Hume, "but he does."—Dr. Lingle, in *Christian Observer*.

THE OLDEST NEWSPAPER AND THE FASTEST PRESS

Two items; not one. The oldest newspaper doesn't have the fastest press. It is found in a land where change comes slowly. The ancient government organ of Peking, *King Pao*, which had ceased publication some ten years ago, is being published again. This newspaper is regarded as the oldest in the world. Its history can be traced to a thousand years before Christ, and the discontinuation in 1928 was greatly regretted by historians the world over.

What seemed impossible even ten years ago has been accomplished by the old printing machine manufacturers of Frankenthal, Germany. They have just finished the construction of a new rotary press for a newspaper in Prague. The cylinders of this new machine can make 30,000 revolutions an hour and produce in that time a total of 360,000 eight-page newspapers.—*Lutheran Companion*.

TENTH NATIONAL CONVENTION OF INDEPENDENT CHURCHES

The Independent Fundamental Churches of America will hold their tenth national convention May 15-19, at the Cicero Bible Church, Cicero, Ill. Included in the program of speakers are Dr. W. M. Robertson, Vancouver, B.C.; Dr. M. R. DeHaan, Detroit, Mich.; Rev. Nye J. Langmade, Salina, Kan.; Rev. Walter Hughes, Toronto, Ont.; Rev. William McCarrell, Cicero, Ill.

Hours of the convention will be devoted to prayer, methods and problems of the church, missionary symposium, pastoral clinic, evangelism, young people's work, with great inspirational programs for evening sessions. The convention is open to the Christian public. Those desiring further information or entertainment reservations may write to Donald W. Wood, 2230 S. 52nd Ave., Cicero, Ill.—*Bulletin*.

DANGEROUS BATHING SUITS

The underworld never played a more successful game for lowering the ideals and conduct of young people than when it got the opposite sexes mingling together in the present styles of bathing suits. Young men are stripped to the waist. Young women, in some cases, have but little more than a pocket handkerchief in front of them. Backs and sides and thighs are entirely naked.

God says, "I will that the women adorn themselves in modest apparel." Present bathing suits are most immodest, and they are getting worse every year. They were fashioned in the underworld. Greek women who showed even a part of the thigh were considered immodest. How

dare Christian people, then, take up with so evil a practice, seeing how strongly God condemns it? How can we condemn nudism as evil and indecent when our own young people are half nude and more? This is one of the most dangerous and sinful conditions that has ever blinded the eyes of good people. In the name of all that is pure and good, let's quit.—M. G. Dickinson, *Bulletin*.

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SUCCESS IN PRAYER

Prayer pulls the rope below and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with heaven is the man who grasps the rope boldly and pulls continuously, with all his might.—C. H. Spurgeon.

* * *

THE GREAT LEVELER

Three people came forward one Lord's day to be received into the membership of a Baptist church in Washington, D.C. One was Charles Evans Hughes, who had come to Washington to be Secretary of State of the United States, and one was a poor working woman, and one was a colored man. The pastor of the church said to the congregation, "You will note that the ground is level at the Cross!"—Reprinted from *Earnest Worker*.

* * *

"CAN'T GOD COUNT?"

A little girl and her brother were carrying a basket of cakes to grandmother. Curious to see what was in the basket, they very carefully raised the cover and looked in. When their greedy eyes saw the tempting cakes their mouths fairly watered to taste them. After counting them over several times, they almost made up their minds they might eat just one of them. Nobody would know it, and it would taste so good. While they were gazing at the cakes, and just ready to take one, the little girl looked up in her brother's face, and asked the question, "Can't God count?" This settled the matter, the lid was shut down, and all the cakes were carried to grandmother.—*Good Seed*.

* * *

HEART BELIEF NECESSARY

There is a story of a Nova Scotia sailor who has the Lord's Prayer tattooed on his back. He says that his dying mother asked him never to part with the back cover of a family Bible, on which the Lord's Prayer was printed in letters of gold. For many years he carried this cover on all his cruises; but one day, having a tussle with a sailor, he lost it overboard. Bad luck pursued him after that; and finally a companion who had heard him lament the loss of the talisman suggested his having the prayer tattooed on his back. He did this, though he suffered very much during the process.

Alas! there are many who are making the mistake of this poor, ignorant, superstitious sailor. *There are multitudes who are putting their religion on the outside rather than on the inside.*—John and His Friends.

WHEN?

When a South American Indian heard the story of the gospel for the first time he was entranced, and cried: "Tell us when this happened! Was it last week or last month? Was it a year ago?" The missionary told him it was nearly two thousand years ago, and he was aghast with amazement. "Two thousand years ago, and you are only now telling us! Why didn't you tell us before?" Why? that is one of the strangest contradictions of Christian history.—Wil. R. Johnson, in *Magnetism of the Manger*.

* * *

NIGHT PERFUMES

Most of us have noticed how fragrant the air is at night. Passing through a garden or a field of clover the very atmosphere seems to be laden with delightful perfumes. Scientists now tell us that certain varieties of roses are from thirty to forty per cent more fragrant at night than in the day, and that other varieties of flowers show an almost equally large percentage.

But it is not the flowers alone that give out their heaviest fragrance in the darkness. It is true of human lives also. It takes the night of sorrow to call forth their sweetest fragrance. *Patience, sympathy, love, forgiveness—these and other rare perfumes are exhaled most freely when the skies are overcast and the way is hard to our feet.* Many a one who has gone to the sick chamber to impart a word of encouragement or hope has testified that he has brought away infinitely more than he has given.—Author Unknown.

* * *

WILL YOU?

An evangelist tells how when he was conducting a gospel service, a woman who was anxious about her soul's salvation, came to him. She had long said that she could not understand the plan of salvation. The evangelist asked: "Mrs. Franklin, how long have you been Mrs. Franklin?" "Why, ever since I was married," she replied. "And how did you become Mrs. Franklin?" he asked. "When the minister said, 'Wilt thou have this man to be thy wedded husband?' I just said, 'Yes.'" "Didn't you say, 'I hope so,' or 'I'll try to?'" asked the evangelist. "No," she replied, "I said, 'I will.'" Then pointing her to God's Word, he said, "God is asking you if you will receive His Son as your personal Saviour. What will you say to that?" Her face lighted up, and she said, "Why, how simple that is! Isn't it queer that I didn't say, 'Yes' long ago?" *That is the simple faith the Bible calls for. God's part is to make us "sons."*—*King's Business*.

RECIPE FOR CHARM

A dear old Quaker lady, distinguished for her youthful appearance, was asked what she used to preserve her charms. She replied sweetly: "I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; and for the heart, love."—Jerry Fleishman.

* * *

PESSIMISM

An old farmer said that while he always put several barrels of good apples in his cellar in the autumn, yet he never saw a good apple. His wife was a frugal body, and would pick the apples over every few days bringing up the partly decayed and spotted ones for the table, so that she just kept pace with the rot in the fruit. Some people seem to see only decay in everything. Indeed they live on the "rotteness of pessimism." They carry about continually the spirit of complaint. Nothing suits them. The weather is too hot or too cold; the church is too large or too small; the preacher is too young or too old; the sermon is too long or too short. *These who have contracted this habit of complaining can never know the victory of love.*—John Wilmot Mahood, in *The Victory Life*.

* * *

"JESUS SAID HE WOULD"

An evangelist was holding special meetings for boys and girls. One day after the children's meeting, little Helen came home, rushed into her father's study, threw her arms around his neck, and said, "Daddy, I am a Christian!"

"Well, Helen," said her father, "I am so glad to hear that. When did you become a Christian?"

"This afternoon," she said.

He asked her to tell him what had occurred.

"Oh," she said, "Mr.—, the evangelist, said that Jesus Christ was there in the room, and that if we would receive Him, He would come in and live in our lives and make us His own; that He would receive us."

"Well," he said, "go on; tell me what else happened."

"Why," she said, "I received Him as my Saviour and Jesus took me in."

"Well, Helen," he said, "that is all very interesting, but how do you know that when you received Jesus as your Saviour, He took you in?"

And he said he would never forget the look on the face of his little girl as she drew herself up, and said, "Why, Daddy, because He said He would!"—Will H. Houghton, in *The Living Christ*.

Bible Student's Library

(Continued from page 489)

tempting to cover the same subjects from a conservative standpoint. Why is there not someone to give us a work of equal significance, that can be trusted and followed in every page? An anonymous reviewer in the *Presbyterian and Reformed Review* (1900, Vol. XI, p. 360) expressed exactly my own opinion regarding Briggs' volume, and with the permission of my readers, I would like to quote it here:

"There is hardly a page he has written that we can read without instruction; there is hardly a page we can read without offense. The volume, we think, is better in the hands of the teacher than the student: to the cautious and judicious reader, who knows how to sift the material offered him, it will bring stimulus, and often many useful suggestions; for the helpless inquirer seeking assured knowledge, it may prove a somewhat blind guide, with the usual results."

Many will wonder why I do not include in this list of one hundred books the famous, widely-read *Bible Handbook*, by Angus and Green. In matters of geography, Smith's *Historical Geography* has a great deal more material, of an infinitely greater value, than this volume; in archaeology, the book is out of date; for matters pertaining strictly to biblical introduction, Miller's work, just referred to, is much more helpful, the material is arranged in a better way, and the posi-

tion taken is distinctly more conservative; the Bible dictionaries above referred to will give much more material on the plants and animals of the Bible than the Angus and Green volume. I omit this work, then, because the other books we are naming contain all the material here found, and much more.

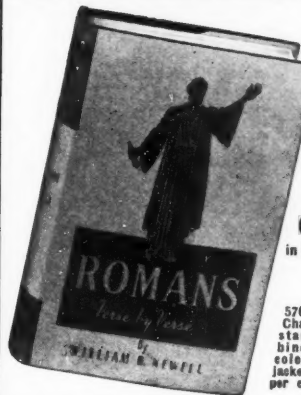
Normally, I would never recommend to any minister who wants to grow, who expects to do independent work in Bible study, volumes of sermon outlines, or Bible-study outlines of one kind or another. I refrain from mentioning any titles, but whenever I walk into the study of a minister who is thirty or more years of age, and see open on his desk, surrounded with his notes, volumes in which there are outline chapter studies, and outlines of different biblical themes, of a more or less sophomoric nature, I at once know that that man is letting somebody else do his thinking. Such a minister is never going to become an independent Bible teacher and preacher, or one who will discover new truth for himself, or manifest distinct originality in his messages. If some men prefer to let others do their work, and do not find joy and the greatest thrills of life in digging into the Word of God themselves, that is their affair, but in that case they will not need any one of the one hundred books I am here listing.

On the other hand, there are some volumes of superb worth in assisting Bible students to master the great themes of the books of the Bible. In my opinion the three best by far are the following, and I name them in the order in which they originally appeared: *W. G. Moorehead (all of Moorehead's volumes I count as one title): *Outline Studies in the Books of the Old Testament* (New York, 1893, o.p., Revell, pp. 363); *Outline Studies in Acts, Romans, Corinthians, Galatians and Ephesians* (New York, 1902, Revell, pp. 247, \$1.50); *Outline Studies in the New Testament: Philippians to Hebrews* (New York, 1905, Revell, pp. 249, \$1.50); *Outline Studies in the New Testament: The Catholic Epistles* (Pittsburgh, 1910, United Presbyterian Board of Publication, pp. 145).

There was no work like this when Dr. Moorehead's volumes first appeared. He gives a short synopsis of each book, setting forth its principal theme, and then he expounds briefly each major section of the book, in paragraphs packed with the results of years of Bible teaching. Dr. Moorehead was himself one of the best Bible scholars of his generation. One of the strongest virtues in this series is the frank and fearless way the author deals with difficult passages.

In 1906, Dr. James M. Gray, for many years Dean, and then President, of the Moody Bible Institute, and acknowledged to be one of the clearest, most effective teachers of the English Bible in America from the beginning of our century to the time of his death (1935), published his now famous **Synthetic Bible Studies*, the contents of which are indicated by the subtitle, "Containing an Outline Study of Every Book of the Bible, with Suggestions for Sermons, Addresses and Bible Expositions." A new edition, re-

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vised and enlarged, appeared in 1923. Probably no one book written by a Bible scholar in our country during the last thirty years has helped men and women throughout our country to understand the fundamental truths of the Word of God, and to find real joy in Bible study, as much as this volume (Revell, 1923, pp. 340, \$2.25).

In 1912, Dr. G. Campbell Morgan published his *Living Messages of the Books of the Bible* (New York, 1912, Revell; in

different editions, but most convenient in the two-volume edition, pp. 349 and 226, \$2.00 each). We might at this point remind ourselves of what Dr. Gray once wrote about the pre-eminent position of Dr. Campbell Morgan among Bible expositors of our generation: "He is more than a 'splendid' preacher, he is the most outstanding preacher that this country has heard—we are not now speaking of him as an evangelist or a Bible teacher, though both gifts are his in a marked degree—but the most outstanding preacher that this country has heard during the past thirty years."²

My own experience in reading books relating to the Word of God during the last twenty years, leads me say that in my own judgment, some of Dr. Campbell Morgan's books are simply without comparison, and this particular work to which we have just referred is certainly one of his greatest. There is no work just like it in our language, and there probably never will be a work equal to this, attempting just what Dr. Morgan attempts. The central theme of each book is first set forth, then Dr. Morgan shows how this single theme is developed and applied in this one book, and then he applies the teachings of that book in a very practical, powerful, and penetrating way, so that many chapters in these volumes cannot be read without the reader dropping on his knees in prayer to God.

A few years ago, the compiler of this list took the members of his church through the Bible in two years, discussing a different book of the Bible each Wednesday night in prayer meeting, and he must say, that while he read everything expounding the major themes of the books of the Bible he could possibly put his hands on of importance, he found nothing to compare with the work of Dr. Morgan. Some of the pages are simply thrilling in the vivid way in which they bring forth the glorious truths of the separate books of the Word of God. Every Bible student should have this work! (The same author's *Analyzed Bible* may be left alone—it is for the most part quite disappointing. Be sure not to confuse the two series.)

²In a book review of the biography of Dr. Morgan by Mr. John Harries, in the *MOODY BIBLE INSTITUTE MONTHLY* (November, 1930, p. 153).

When John the Baptist Answered Isaac

(Continued from page 484)

answer comes back. "There is no word here."

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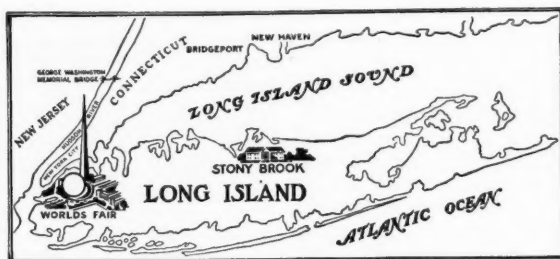
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OVERCOMING

E.W., Algoma, Wis.

Questions: (1) What is meant by "Jesus overcame his own flesh"? (2) What is meant by the Christian overcoming, especially Revelation 3:21? (3) Does the Christian have to overcome in any different sense than Jesus did?

Answers: (1) The question intimates that Jesus possessed a sinful human nature, which is untrue. Jesus was sinless in every sense. He had no sinful flesh to overcome. In this sense He was as Adam was prior to the Fall. (2) The word "overcometh" in the Revelation is used apart from the mention of specific things, such as the world, the flesh, and the Devil. It was this general sense which Christ had in mind when He said, "Even as I also overcame." (3) On the surface, the Christian overcomes in the same way that Jesus did. For example, "Resist the devil and he will flee from you." In reality only Jesus Christ Himself is able to defeat Satan. As to the sins of the flesh, James says, "But every man is tempted when he is drawn away of his own lust, and enticed." Jesus was not tempted in this way. As to the world, we are commanded not to love it, neither the things that are in the world; but how can we overcome it? John tells us, "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (I John 5:4, 5). But we are victors only through Jesus Christ (I Cor. 15:57). Through Him who gives us the victory we shall inherit all things (Rev. 21:7). On the one hand, we are to resist unto blood, striving against sin (Heb. 12:4), while on the other hand, it is God who worketh in us both to will and to do (Phil. 2:13).

WITNESSES

G.W., Denver, Colo.

Question: What is the true meaning of the Greek word for "witnesses" in Acts 1:8?

Answer: The original word means to report what has been actually seen by those who bring the report. First hand knowledge was the essential requirement for one who was to bear witness of Christ, especially of His resurrection (Acts 1:21, 22). So certain must one be of what he bears witness to, he should be willing to die for the cause. Hence the Greek word for martyrs is the same as that for witnesses. While Christians now living never have seen the Lord, yet we have believed the record which God has given (I John 5:7-12).

THE CHOICE OF MATTHIAS

G.C.B., Troutville, Va.

Question: Did God approve the selection of Matthias to succeed Judas?

Answer: Some time during the earlier years of my public ministry, I was considerably influenced to the contrary by the arguments of a well known Bible teacher, but in recent years a careful examination of the context has caused me to believe that this action had the approval of God. In the first place, nothing in the context reveals any such disapproval (Acts 1:15-26). Peter argues that as the prophecy in the Psalms was fulfilled as to the place of the burial of Judas, likewise it should be fulfilled that his office be taken by another. He next states the qualifications of an apostle (vv. 21, 22). Two qualified men were selected, prayer was offered, the vote was taken by lots, and Matthias was chosen. This was the action of the 120 disciples. Indeed, the united prayer was to the effect that Christ might reveal to them the one whom He had chosen. While true that Paul was an apostle, he was such only to the Gentiles and never was numbered among the twelve.

SOUL SLEEPING

L.B.D., Corpus Christi, Tex.

Question: Kindly explain the doctrine of soul sleeping.

Answer: This doctrine is that between death and the resurrection of the body the soul sleeps; that is, has no conscious existence. While believers were said to have fallen asleep when they die, the reference was always to the body. Just as Jesus died and rose again, so also them that sleep in Jesus, God will bring with Him, having first raised their bodies from the grave (I Thess. 4:13-17). Meanwhile, the spiritual part of man functions while separated from the body. When a person's body dies he himself is out of touch with material things, but his spirit is in conscious touch with spiritual realities. The story of the rich man and Lazarus is a good illustration (Luke 16:23-35). The rich man experienced conscious suffering after death, and also remembered his five brethren who were living on the earth; but Lazarus was enjoying comforts which he had not experienced while in his body on the earth. At death the spirit does not enter a state of unconscious existence, but merely enters upon a different state of existence. The believer who dies becomes for a time absent from the body, but is at once at home with the Lord (II Cor. 5:7, 8).

JUDGMENT OF THE LIVING NATIONS

J.L.H., Allegan, Mich.

Questions: How do you explain Matthew 25:41, 46? I understand these

verses as determining the destinies of individuals. (1) Can God thus deal with nations at a specified time and as a unit? (2) Do not these judgments and rewards apply to individuals? (3) Since these judgments and rewards occur prior to the millennium, and are eternal, how can it be said that the dead, small and great, stand before God in the Great White Throne judgment which occurs a thousand years later?

Answers: (1) Not only can God thus deal with nations, but He has done this repeatedly in the past and will do so in the future. That is, nations as such, corporately, may be blessed and continued, or be judged and destroyed. (2) Nations as such, or in the abstract as it were, can neither mourn nor rejoice, hence these emotions are experienced only through individual citizens. Only these can experience eternal fire or eternal life. Thus when the Son of man returns to sit upon the throne of His glory, and all the nations are gathered before Him (Matt. 25:31), they will be judged according to their official treatment of His brethren the Jews (vv. 40, 45) according to the prophecies in Genesis 12:3; 27:29 (R.V.); and Exodus 23:22. Even at the present time we see some nations persecuting the Jews and some befriending them. (3) These verses (41, 46) most certainly refer to the eternal future. As to verse 41, see also Revelation 19:16-21. Only the Beast and the False Prophet are cast alive into the lake of fire. The first resurrection is then completed and the righteous live and reign with the Son of man for a thousand years; after which will occur the final judgment, that of the wicked dead both small and great. At that time resurrected, they too are cast into the lake of fire prepared for the Devil and his angels. That is, they will be sentenced to this destiny by Christ when He returns, but will not actually experience the judgment itself until after receiving their resurrection bodies.

THE CONTENT OF FAITH

H.R.D., Los Angeles, Calif.

Question: Concerning what you say about "heart belief" in the March number, I never knew there was any such thing as head belief. God's Word says all thinking is done in the heart.

Answer: Our reader says much more, all of which leads me to attempt to clarify what is meant by faith. Is it

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a term of single concept or a multiple? To the present writer three things are always involved in the exercise of faith. Each act of faith involves the entire individual. A scriptural instance will illustrate. Take the case of Noah, for example. By faith Noah, being warned of God concerning things to come though as yet not seen, accepted them as true. That is, things foretold by God Noah first accepted as true through the exercise of his mental faculties. Accompanying this exercise of his intellect was the stirring of Noah's emotions. He was "moved with godly fear." But the act of faith was not completed until his will effected the actual building of the ark to the saving of himself and his house. That is, faith is (1) the intellectual acceptance as true what God has revealed; (2) the stirring of Noah's emotions to desire to carry out the plan of God; (3) the exercise of his will power to actually carry out the instructions of God. Intellect, feelings, and will—these three, embrace the whole man in every act of faith. The first and the second often are present, but each completed act of faith terminates in the will. How often have we seen this! In every congregation where the gospel message is given, practically all may give intellectual assent to its truthfulness. Some may even weep over their sins; but only those are saved who say to God, "I will accept the Lord Jesus Christ as my own personal Saviour, and will henceforth serve Him only." Not always are we conscious of this process, nor is it essential that we should be; but it is important to know that mere intellectual assent and the stirring of our emotions do not constitute faith. Choices must be considered, desires must be awakened, but the decisions of faith must culminate in the will (see John 5:39, 40).

THE PARTITIONING OF PALESTINE

G.D.L., Galle, Ceylon.

Question: My particular interest has been awakened by rereading Joel 3:2, the last clause, "and they have parted my land." Can this refer to the recent proposed partitioning of Palestine by England?

Answer: We believe not. Indeed, we understand that the proposed segregation met with so much disfavor that it has been abandoned. Moreover, the context in Joel reveals that the proposed parting of the land is to be preceded by the gathering of all nations into the valley of Jehoshaphat to execute judgment upon them; and this gathering of the nations will be preceded by the regathering of the elect Jews (v. 1) which follows the Great Tribulation (Matt. 24:31). At that time all nations will be gathered before the King (Matt. 25:31, 32).

THE STABILITY OF THE CHURCH

G.W.M., Charlottesville, N.Y.

Question: What is the correct interpretation of Matthew 16:18, 19?

May, 1939

Answer: The true foundation of the Church is not Peter, but Christ Himself. He is the only foundation, which guarantees stability and permanency to the Church (I Cor. 3:11-15). The gates of Hades, or death itself, shall not affect it. It cannot perish, for it is "My Church," Christ's own. As for Peter, he was to be given the keys of the kingdom of heaven with power to bind or to loose. This power was later given to all the apostles (18:18). No power ever was bestowed upon Peter which gave him supreme authority in the Church; yet he was the first to exercise authority: (1) on the Day of Pentecost the door of the Church was opened to the Jews; (2) to the Samaritans; (3) to the Gentiles, in the home of Cornelius.

LUMINOUS BODIES

V.L.C., Ottumwa, Iowa.

Question: Dr. Torrey taught that the resurrection bodies of believers will be luminous, shining, and dazzling. The Scriptures he used to prove this are Matthew 17:2 and Luke 9:29. I see no reference or connection here to believers. Can you? Any help you can give will be greatly appreciated.

Answer: Dr. Torrey was a great Bible teacher and in our judgment he is correct in the present instance. First of all, the apostle Paul tells us our bodies are to undergo great changes at the time of their resurrection. Note the contrasts between the present mortal bodies of believers and their resurrection bodies (I Cor. 15:42-49). The bodies of the living saints will also experience sudden and great changes (vv. 50-54). Upon the mount of transfiguration the three apostles were given a temporary glimpse of the pristine glory of Christ, as Dr. Torrey has indicated. Recall now the prayer of Christ that last night in the upper room, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (John 17:5). Recall also that Paul says that the time is coming when our bodies are to be made like unto Christ's own glorious body. This He Himself will accomplish when He comes (Phil. 3:20, 21).

ERADICATION

W.H.D., Columbus, Ohio.

Question: Our eradication friends teach that heart purity involves the destruction of the Adamic nature; that the heart is the seat of inherited depravity, and purity is defined as absolute freedom from any substance of a foreign nature. How do you explain?

Answer: In our judgment, the error here taught is that inherited depravity has affected only the heart and not the entire nature of man. While true of material things that purity implies the absence of any foreign substance, we also know that the saved man carries with him his old, or Adamic, nature to death. The "flesh," the old nature, is never completely eradicated in this life (Gal. 5:13, 17; I John 1:8). But we may

have victory over the flesh (Rom. 6:12; Jude 24). Sinless perfection was not the experience of the apostles even after Pentecost (Gal. 2:11-14; Acts 15:36-39; II Cor. 12:7; Phil. 3:12; I John 1:7, 9).

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May 14

PAUL EVANGELIZES A PROVINCE

Acts 19:1, 8-10; 20:17-21; Ephesians 2:19-22

Golden Text: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.—Ephesians 2:13.

The Christian Church (that great organization which outwardly represents in the world the mystical organism which is the true Church) seems to be "stalled," if we may borrow a word from the automobilist. Just like a well-designed and carefully built machine which has "died" on the road, the organized Church is marvelous to look upon and much admired, but practically inert, at least in respect to spiritual progress. The appalling lack of evangelism results in reports of no souls won for Christ. The Sunday Schools of the world reported an increase for the last quadrennium, but nearly half of the number were from Africa, which is still regarded as a mission field.

Perhaps the lesson for today may serve to stir up some of us to the responsibility of the Church, and particularly of its individual members, for an aggressive testimony for Christ. Certainly Paul knew nothing of the defeatism which seems to have laid its paralyzing hand on present-day Christianity. Our lesson finds him again making the rounds of the churches he had earlier been used to establish. He knew of their dangers, the tendencies to backslide, the need of new life in the daily conversion of others, and he went about that business with the flaming zeal of an evangelist, with the tender compassion of a pastor, and always with the vision of the heavenly goal before him. Let us learn of Paul.

I. The Evangelist—Fearless and Tireless (Acts 19:1, 8-10).

At Ephesus Paul did the work of an evangelist with such a passion for souls and such power from God that even his enemy, Demetrius, testified (Acts 19:26) that "not alone at Ephesus but almost throughout all Asia this Paul hath persuaded and turned away much people" from their heathen worship. He met great opposition both in the synagogue (v. 9) and from the worshippers of Diana (Acts 19:23-41). But he also found that God had opened for him "a great door and effectual" (I Cor. 16:9), and we read that many believed and showed their faith by destroying the books of heathendom which were in their homes (Acts 19:19).

Are the days of such evangelism gone? Since only the power of God can ex-

plain what was accomplished by Paul, the answer would depend on the reply to the question, Has the power and purpose of God changed? Obviously the answer is "No." God is the same, and when we are ready to meet His spiritual requirements He will move again in mighty power. Am I ready? Are you ready?

II. The Pastor—Lover of Souls (Acts 20:17-21).

Having completed his journey through Macedonia and Achaia, Paul is hurrying back to Jerusalem and, not having time to stop at Ephesus, he sends for the elders to meet him at Miletus, the nearest seaport. He recalls to them the experiences which he has passed through, tells them of the bonds and afflictions which await him, but above all he wants to admonish and encourage them to go on for Christ. As a pastor who has been true to God and faithful in his ministry, he is able to point to his own walk and work among them as an example, doing this in all humility. Pastor, shall we ask ourselves if we could do the same, or would we need to blush in shame over our failures?

Especially noteworthy is Paul's reference to how he had gone from house to house as well as teaching publicly. The work of the pulpit or from the teacher's desk loses much of its savor and usefulness if not backed up by the personal contact. Some men who preach well, excuse themselves from pastoral work on the ground that they are really preachers, not pastors. Others love to do pastoral work but are not anxious to apply themselves to the work of the study, and so they say their calling is that of a pastor rather than a preacher. Brethren, let us face that matter honestly and perhaps we shall find that we are simply taking the line of least resistance, avoiding the thing we do not enjoy. Paul had none of that spirit. He preached with all zeal and power, but he also went from house to house, "serving the Lord with all humility of mind and with many tears."

III. Fellow Citizens in God's Household (Eph. 2:19-22).

The evangelist and pastor here reminds his Ephesian converts that they have entered a goodly fellowship—"the household of God"—and have become "fellow citizens with the saints," a relationship which he shared with them.

Some folk are called "joiners" because they like to join every possible society, organization, lodge, or what not. Well, here is the supreme fellowship of all, which knows no barrier of race, creed, social position, age, sex, or nationality, and which brings us into fellowship with the eternal God Himself. You may

"join" if by faith you will take the Lord Jesus Christ as your personal Saviour and thus enter into eternal life. Will you join God's people now?

May 21

BEVERAGE ALCOHOL AND THE HOME

Jeremiah 35:5-10; Ephesians 5:15-21; 6:1-4

Golden Text: Do not drink wine nor strong drink, thou, nor thy sons with thee.—Leviticus 10:9.

A home is more than a house. That fact is so obvious as to make the statement trite, and yet people live as though it were not true. They build attractive houses, fill them with comfortable furnishings, and think they have a home, no matter how the people who reside there may live. God is forgotten, pleasure becomes the chief object in life, and money is desired because it buys pleasure. Intoxicants are freely used both outside and inside the home, apparently with no thought of their destructive influence.

Alcohol burned in a stove produces heat, in an engine it produces power, in a man it produces disgrace and disease, and in the home it produces sorrow, suffering, and ultimately destruction. Why should the decent and intelligent people of America supinely submit to the devastation of this juggernaut, the liquor traffic? What are you doing about it?

The lesson for today presents three factors which make for happiness in the home.

I. Loyalty to Family Standards (Jer. 35:5-10).

When the traditional standards of a family are good and right in the sight of God, they afford a splendid rallying point for the younger generation. The Rechabites were obedient to the instructions of their forefathers. The prophet had subjected them to a test (not a temptation, for he did not expect them to fail) in the presence of the Jews and in the great city of Jerusalem. They were surrounded by the unaccustomed luxury and temptations of the city, and now the prophet tries them further by saying, "Drink ye wine." But they were not afraid to be thought old-fashioned or queer, for they knew that the customs of their fathers were good (see Jer. 6:16) and they stood by them.

To depend on that which is good and true and noble in the past of our people or family, is a sign neither of weakness nor ignorance, but rather of wisdom and strength. What kind of family standards will your boy and mine look back to? What of the little baby who lay in

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his buggy while the young mother helped her young husband pick out the bottle of whisky in the store window which he then went in and bought? When I see such things my heart burns within me against this wicked business which destroys all of the finest in men and in their homes.

II. Accuracy in Daily Living (Eph. 5:15-21).

The Greek word rendered 'circumspectly' (v.15) may be more closely and simply rendered 'accurately.' The thought given is that of painstaking attention to details, under a sense of their importance; a remembrance not only in general but in particular of the duties of the Christian's walk" (Moule).


Every phrase in this section of our lesson is overflowing with meaning, but we cannot refer to them all in our limited space. Note the temperance application. The man who walks accurately will be "wise" (v. 15) and will "be filled with the Spirit" (v. 18) of God. The inaccurate walker is a "fool" (v. 15), and one of his follies may be in being "drunk with wine" (v. 18). But there is far more in this passage. Spirit-filled people know the will of God and therefore redeem the time. They cultivate that delightful spiritual exercise of home religion known as hymn singing. Have you tried that lately? Gather the family or friends around the organ or piano. Turn off the ever-present radio for a few minutes. Open the old hymn book and sing. It's one of the finest ingredients in home happiness. Don't overlook thankfulness in verse 20, and then try that golden recipe for a home of blessed joy found in verse 21. It works.

III. Unity in the Home (Eph. 6:1-4).

A united family is obviously impossible where one member or more gives his time and money and very life to booze. You know and I know that it just does not work. Think of the havoc thus wrought not only in the lives of the parents, but particularly in the lives and characters of the children.

Let Christ reign in the home and there will be unity. Children will realize that it is right to obey their godly parents. They will honor and cherish father and mother, and God will reward them for it (vv. 2, 3, also Exod. 20:12). But what is more, fathers will be wise enough not to provoke their children to wrath. Much of the trouble in our homes is caused by disobedient children, but sometimes I think even more of it is caused by unwise parents. The children need nurture, and they need admonition, but that can be done in kindness and with constructive results if we seek the Lord's help. Father, mother, let me plead with you that you permit no interest in business, social life, or even church work to come between you and your fellowship with your children. That is your biggest job and your greatest opportunity.

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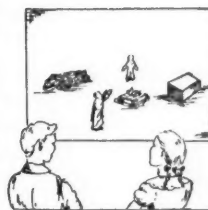
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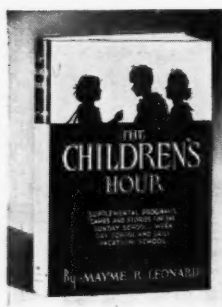
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May 28

PAUL THINKS IN WORLD TERMS

Romans 1:1-17

Golden Text: For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Romans 1:16.

"I see chaos . . . only one thing will stop this coming chaos . . . a sweeping spiritual revival. Unless we have such a reawakening of religious forces we shall have a depression within the next ten years that will make the last one look like a Christmas Eve program." So wrote a prominent business adviser recently, as quoted in the *Practical Commentary*. His view is shared by others not only in business but in governmental circles. Religious leaders, some of whom until recently were presenting glowing pictures of the beautiful fellowship of the peoples of the earth in a modernistic faith which is far from the gospel, are now either silent or prophets of despair. Faithful witnesses for God have long seen the approach of this day, and like prophets of old have warned the people to turn to God. But now chaos is here—and what shall we do? Run for cover? Wring our hands in despair? No, indeed. God still lives. The good news of the gospel has lost none of its redeeming power. The Light of the world is ready to shine in the darkness, yes, He already brightens the hearts of thousands. Now is the time to preach

I. The Gospel (vv. 1-6).

Paul knew himself as the bondsman of Jesus Christ, recognizing that he had been set apart by God for the exalted purpose of preaching the gospel. The word itself means "good news," that is, any good news. But because there is but one bit of good news in the world entitled to a place of supremacy, it has come to mean the good news of the grace of God in Christ Jesus.

Note the three points made by Paul. First it is "the gospel of God," good news from God. "Humanly speaking, from every reasonable standpoint, God can have only one message for fallen, rebellious men—a message of judgment and death. If there is to be good news from God, then God Himself must undertake to change the relationship between man and Himself so that He will be able to bestow His richest blessings upon men. This is the good news, that God is undertaking to save men from the judgment and doom that man deserves" (Wilbur M. Smith).

Then observe that this salvation was prophesied beforehand (v. 2). This gospel we have is not something suddenly prepared to meet an emergency. It was prepared before the foundation of the world (Eph. 1:4; Rev. 13:8). And in verse 3 we read that the good news is "concerning his Son." He is the only Saviour, and unless it is concerning Him that we are to speak, the news is not good news.

II. The Gospel for the Whole World (vv. 7-15).

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Paul was called to preach to Greek and barbarian, to Jew and Gentile, to the wise and the unwise, and that includes every living soul. What is more, he regarded himself as a debtor to them, and that is the spirit that brings forth a sacrificial determination to make Christ known to the ends of the earth. Let us recognize that we too are in debt to the whole world because we have the gospel that men need. Then in Christ's name let us as honorable men and women pay our debt. Perhaps some who would not wait overnight to pay the grocer for what he has delivered, have never felt the slightest compunction about standing in debt to all men for the preaching of the gospel.

III. The Gospel for the World's Salvation (vv. 16, 17).

Paul was not ashamed to take the gospel into the very heart of that ancient world, the magnificent and powerful city of Rome. Had he come with some new philosophy of life which had no power to transform men, he might well have been ashamed, but he knew that what he had would meet the deepest needs of humanity for deliverance from sin and sorrow and eternal death. He knew that the need of the "up and out" was the same as that of the "down and out"—namely the redeeming grace of God—the gospel which is "the power of God unto salvation to every one that believeth" (v. 16).

Why should we who follow Christ be so timid when Paul could be so bold? Certainly we should not speak to men about this good news in an apologetic, "hope-you-won't-mind" attitude. Men need Christ. We know Christ will meet their every need. Let us not be ashamed to tell them about Him in the home, in the church, in the office, on the street, in America, in China, in Africa, yes, even to the very ends of the earth.

June 4

PAUL PLEADS HIS OWN CASE

Acts 21:40-22:4; 24:14-16; 26:19-23

Golden Text: I have lived in all good conscience before God until this day.—Acts 23:1.

"They say. What do they say? Let them say!" So reads the inscription over a doorway of one of the great schools of England. What does it mean? It bespeaks the confidence of a life lived so nobly that the barbs flung out by wicked and slanderous tongues may be faced without fear, in fact, ignored.

The best defense against the attacks of men is the testimony of a good life. Paul had lived such a life, and consequently when the hour came for him to speak in his own defense, he needed but to point to the record. It is significant that his enemies did not deny the facts.

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They could only cry out, throw off their garments and throw dust in the air while they shouted, "Away with such a fellow from the earth!" (Acts 22:22-24). They did indeed manufacture accusations against him, but even the heathen officials knew enough to throw these out of court. The impotent rage shown by wicked men when they run up against the consistent testimony of a true Christian life is one of the strongest of testimonies to the genuineness of faith.

At first glance the portions assigned for our lesson seem somewhat unrelated though taken from the same general narrative. A little study reveals a surprising unity.

I. A Matter of Conviction (21:40-22:4).

Many men and women have no real convictions. They are just what they have happened to be. They are Republicans or Democrats because their fathers were, and often they have not the remotest idea of what it all means. They are members of a certain denomination because they were brought up in it, and have little knowledge of its teachings and no definite convictions relative to them. If they move to another city they may lose all their connections with the Church and there is no inward urge to renew it.

Paul was a Christian because of strong personal convictions of the deepest kind. He was reared in a tradition which made him a bitter persecutor of the followers of Christ, and it was a personal experience of the regenerating grace of God in Jesus Christ which made him into the bondsman of the One he had persecuted. We need more of that kind of know-so and say-so type of faith. Joining a church as one might join a social club means nothing—but following Christ in full and free devotion is everything.

II. A Matter of Authority (24:14-16).

Just as Paul's life was built on a faith which was inward, based on personal convictions, it was also a faith that was Godward, based on the authority of His Word. The Jews might call it heresy, but Paul stood on "all things which are written" (v. 14); he had a "hope toward God" (v. 15) and "a conscience void of offense toward God" (v. 16).

Those who ridicule Christianity would have it that faith is really credulity. They say we believe things which we do not know to be true, while hoping that they may somehow prove to be so. A man who reads these notes in his hometown newspaper recently wrote to ask me if I was fool enough to believe the things I wrote. The fact is that we, even as did Paul, have the strongest of all foundations for our faith, namely the Word of God. Men act in faith on the word of their fellow men—their very existence is all bound up in that faith in men whom they hardly know. They believe them, but they will not believe God. I suggested to my correspondent that he read I Corinthians 1:18-25 and I Corinthians 2:14.

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belief, but that belief is not in any word of man, but in the Word of God, which abideth forever.

III. A Matter of Witness (26:19-23).

Inward, Godward, and now outward in witness—these are the three relationships of Paul's good life. He could plead in his own defense the record of his life, for he had not selfishly cherished a fellowship with God which had lighted and warmed his own soul and then left his fellow man to sit in the chilling darkness of sin. He was obedient to the heavenly vision (v. 19), and preached repentance, faith, and good works to both Jew and Gentile (v. 20), continuing to do so with God's help even in the face of severe persecution.

Some good people are just so good that they are "good for nothing." Such men do not reflect the goodness of God. Every attribute of God is an active one. He is love and He does love. He not only is good, but He does good. His children should be like Him. They are not saved only that they may escape hell and enjoy the peace of God. They are saved to serve in the winning of others to Christ. Let us covet such a good life as that which Paul lived. Our bewildered age needs the sanctifying and stabilizing influence of such lives!

The Fullness of The Holy Spirit

(Continued from page 482)

ice, for it will be true of me as it was true of the first century saints that "they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). I may expect a holy, separated life, for I have God's promise that as I walk in the Spirit, I shall not fulfill the desires of the flesh (Gal. 5:16). Finally, I may expect a life of intimate fellowship with Jesus, for that is the intent of Paul's petition for the Ephesian saints when he prays, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ might feel completely at home in your hearts" (Eph. 3:16, 17, lit.).

Will you just now bow your head and thank God for the presence of the Holy Spirit in your heart? Will you say to Him, "I do desire the Holy Spirit's control over my every thought, word, and deed, and I do right now trust the Lord Jesus to fill me with the Holy Spirit"? Will you maintain that attitude as the days go by? You will find that the fullness of the Holy Spirit is the solution to every spiritual problem.

Enoch walked with God—he was not in a hurry. When our ancestors missed the stage coach they didn't worry, for they knew another would come along next month. Today when we miss one section of the revolving door we get mad.—Dr. William Ward Ayer.

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What does it mean to an Evangelist?
An effective way of enlarging his ministry and making it more abiding, by providing soul nourishment for young Christians, so they will become established in the faith and fruitful in their lives. By means of a Book Table, the evangelist brings within easy reach of the people the best Christian reading matter for the Home, the Church, the Sunday School, and the Young People's Society. Ordinarily, if the evangelist does not do this, others will not think of it.

What does it mean to the Community?
An effective method of raising the moral and spiritual standard of the people, and causing them to think on things that are true, honest, just, pure, lovely and of good report; otherwise the minds of both young and old may become corrupted, and their lives become debased and criminal through the reading of vicious defiling literature.

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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors

SERVICE

Joshua 1: 1-9

1. The New Leader (vv. 1, 2).
2. The New Land (v. 3).
3. The New Law (v. 8).
4. The New Life (v. 9).—H. M. Gulson.

"THREE THINGS" ABOUT A MERRY HEART

1. Makes a cheerful countenance (Prov. 15:13).
2. Has a continual feast (Prov. 15:15).
3. Does good like a medicine (Prov. 17:22).—L. J. Derk.

"MEDITATE UPON THESE THINGS"

I Timothy 4:15

1. Meditation—inward.
2. Surrender—upward.
3. Testimony—outward.—Wendell P. Loveless.

SOME SHADOWS OF SCRIPTURE

1. The shadow of the Almighty—*abiding* (Ps. 91:1).
2. Under His shadow with great delight—*gratifying* (Song of Sol. 2:3).
3. The shadow of His wings—*supporting* (Ps. 17:8).
4. A shadow in the daytime—*trusting* (Isa. 4:6).
5. A shadow from the heat—*refreshing* (Isa. 25:4).
6. The shadow of His hand—*hiding* (Isa. 49:2; 51:16).
7. The shadow of a great Rock—*shielding* (Isa. 32:2).—Ellery Gilbert Aldridge.

THE PROPHET'S EXAMPLE

James 5:10, 11

- I. The Prophet's Ministry (v. 10).
- II. The Prophet's Reception (I Thess. 2:15).
- III. The Prophet's Response (Isa. 6:8).
 1. They suffered affliction.
 2. They were patient.
 3. They endured.
- IV. The Prophet's Reward.
 1. Outward—no universal deliverance from suffering and death (II Tim. 3:12).
 2. Inward—happiness (I Pet. 3:14).
 3. Upward—crown of life (James 1:12).
- V. The Application (James 5:7, 8).
 1. Stablish your hearts.
 2. Be patient unto the coming of the Lord, for it draweth nigh.—Paul L. Arnold.

THE SOVEREIGN OF THE SEA

I. The Prophecy (Isa. 32:1, 2).

II. The Fulfillment (Mark 4:35-41).

1. The impotent seamen (v. 36).
2. The potent storm (v. 37).
3. The omnipotent Saviour (v. 39).—A. J. Koonce.

REJOICING

1. When persecuted (Matt. 5:11, 12).
2. In the truth (I Cor. 13:6).
3. With them that rejoice (Rom. 12:15).
4. In the Lord (Ps. 97:12).
5. In hope (Rom. 12:12).
6. In sufferings (I Pet. 4:13).
7. Evermore (I Thess. 5:16).
8. With joy unspeakable (I Pet. 1:8).
9. In the Lord alway, and again (Phil. 4:4).—Ellery Gilbert Aldridge.

HOW DEAD IS A DEAD MAN?

Introduction: "And you hath he quickened (made alive), who were dead in trespasses and sins" (Eph. 2:1). There is a remarkable parallel between physical and spiritual death.

1. A dead man is so dead he doesn't know it (II Cor. 2:14).
2. A dead man is so dead he has no power to come to God (John 6:44).
3. A dead man is so dead he has no faith wherewith to receive Christ (Eph. 2:8).

Someone has said that every man's name should be "William," (Will-I-am), because that is all the unbeliever has—"will." But the yielding of that will determines his eternal destiny.—V. C. Kelford.

CHRISTIAN STRENGTH

"Be Strong" (I Cor. 15:13)

Paul loves to speak of the Christian life as a battle, and the Christian as a soldier. The phrases were typical of the man. His words in this verse also presuppose that spiritual strength is in a very important sense under our own control. Faith is at the root of all strength of character. If a man believes anything thoroughly, he will become active and earnest. We are told to be

Strong:

1. In faith (Rom. 4:20).
2. In grace (II Tim. 2:1).
3. In the Lord (Eph. 6:10).
4. And of good courage (Deut. 31:6).

If We Are Strong:

1. We shall be rewarded (II Chron. 15:7).
2. We shall know our God (Dan. 11:32).—*The Christian*.

FAITH OF OUR MOTHERS

By Fred Scott Shephard

Faith of our mothers, wondrous faith,
That long endures and ne'er despairs,
Clinging to God, unwaveringly,
For those that on her heart she bears.

Refrain

Faith of our mothers, wondrous faith,
Hallowing life, strong e'en to death.

Though children often go astray,
And wander in the paths of sin,
Still doth her mother-love hold fast
And trust that love divine may win.

Through all the changing scenes of life
Her love hath been a guiding star
To point us to the paths of right,
To draw us back from ways afar.

Faith of our mothers, speaking yet,
Though silent be her tender voice;
Shall we not turn anew to God
And seek the Saviour of her choice?

MOTHER'S DAY

Text Suggestions

Exodus 20:12. "Honor thy father and thy mother."
Leviticus 19:3. "Ye shall fear every man his mother."
Proverbs 1:8. "Forsake not the law of thy mother."
Proverbs 23:22. "Despise not thy mother when she is old."
Matthew 15:4. "For God commanded, saying, Honor thy father and mother."

GOD'S PROGRAM FOR JOSHUA

Joshua 1:1-9

Introduction: His appointment (Num. 27:15-23).

1. Divine Promise Renewed (vv. 2-4).
2. Divine Presence Promised (v. 5).
3. Divine Exhortation Given (vv. 6, 7, 9).
4. Divine Plan Revealed (v. 8).
 - a. Knowledge of the Word (v. 8a).
 - b. Meditation on the Word (v. 8b).
 - c. Keeping of the Word (v. 8c).

—Judson McClure

THINGS ETERNAL

II Corinthians 4:18

1. Eternal God (Deut. 33:7).
2. Eternal Power (Rom. 1:20).
3. Eternal Life (Rom. 6:23).
4. Eternal Purpose (Eph. 3:11).
5. Eternal King (I Tim. 1:17).
6. Eternal Salvation (Heb. 5:9).
7. Eternal Judgment (Heb. 6:2).
8. Eternal Redemption (Heb. 9:12).
9. Eternal Spirit (Heb. 9:14).
10. Eternal Inheritance (Heb. 9:15).
11. Eternal Glory (I Pet. 5:10).
12. Eternal Fire (Jude 7).—Norman H. Camp.

THE IMPORTANCE OF PUBLIC WORSHIP

Hebrews 10:25

Many ministers are deploring the small attendance at their churches. Not only is there a growing slackness among the general public, but in innumerable instances, church members themselves are not so constant and regular at the house of God as they were. Church worship is an obvious duty. We are requested:

1. *To meet together*—"Not forsaking the assembling of ourselves together."
2. *To stimulate each other*—"Exhorting one another."
3. *To watch for the day*—"As ye see the day approaching."—*The Christian*.

JUSTIFICATION

How then can man be justified with God?—Job 25:4.

Introduction: The question is not, "How can I be justified with men?" but, "How can I be justified with God?" A question of utmost importance.

I. What Does It Mean to Justify?

1. To justify means to reckon, declare or "count" righteous (Rom. 4:2-8).
2. Show difference between pardon and justification. There will be no pardoned sinners in heaven, only justified ones.

II. How Men Can and How Men Cannot Be Justified with God.

1. How men cannot be justified with God.
Men cannot be justified with God by "the works of the law" (Rom. 3:19, 20; Gal. 2:16; 3:24).
2. How men can be justified with God.
(1) "By his grace" (Rom. 3:24; Titus 3:7).
(2) By the shed blood of Christ (Rom. 5:9).
(3) "By faith" in Christ (Rom. 3:26; 4:5; 5:1; Acts 13:39).

III. Some Results of Justification:

1. Saved from the wrath of God (Rom. 5:9).
 2. "Peace with God" (Rom. 5:1).
 3. "Made heirs" (Titus 3:7).
 4. Glorification (Rom. 8:30).
- Conclusion:** "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39).—T. T. E.

CHURCH MEMBERS

May be classified under three heads: (1) Law members; (2) lawless members; (3) born-again members. The first class obeys God because they are afraid of the consequences in case they disobey. The second class walks "according to the course of this world" regardless of what the Word of God says. The third class is subject to the will of God not because of compulsion but because "whoever is born of God does not commit sin."—*Gospel Herald*.

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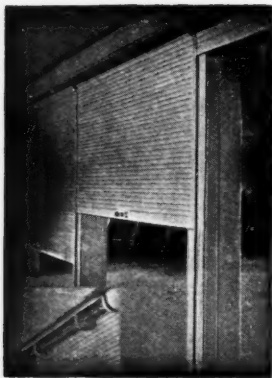
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ONLY GOD MAY ENTER

A human heart must be a mighty thing—God, Satan, world and flesh would enter in;

Select, while yet you may, the very best; Mark well thy choice, let God become thy guest.

—G. Tersteegen.

WHAT MAY I EXPECT, AS A BELIEVER, FROM AN EARNEST STUDY OF THE SCRIPTURES?

1. Spiritual Growth (I Pet. 2:2).
2. Abundant Moisture (Ps. 1:3a).
3. Seasonable Fruit (Ps. 1:3b).
4. Sustained Vitality (Ps. 1:3c).
5. Complete Equipment (II Tim. 3:17).
6. Increasing Christlikeness (II Pet. 1:4).
7. Man-excelling Wisdom (Ps. 119:99).

—S. M. Ransome.

WHAT "YE ARE"

1. Washed, sanctified, justified—*excellence* (I Cor. 6:11).
2. The salt of the earth—*substance* (Matt. 5:13).
3. The light of the world—*radiance* (Matt. 5:14).
4. My disciples—*adherence* (John 8:31; 13:35).
5. Witnesses—*evidence* (Luke 24:48).
6. My friends—*obedience* (John 15:14).
7. Our epistle . . . *known and read of men* (II Cor. 3:2).—Ellery Gilbert Aldridge.

HINTS ON SERMON PREPARATION

With our text ready, we have to bear in mind and apply the simple and yet great principles of all sermon preparation.

1. We must "think ourselves empty." By this is meant that we must take our text and proceed to ponder its meaning. Our thoughts should be jotted down as they come, on a sheet of paper, without any attempt at arrangement, but only with an endeavor to elicit for ourselves every aspect of the meaning and message of the text.

2. We must "read ourselves full." After thinking out for ourselves the bearings of the text, the mind is in the proper state to approach the views of others.

3. We must "write ourselves clear." After thinking and reading it is essential to put your thoughts into proper order, and this can be done only by writing. The very exercise of writing will give clearness and precision to our thought.

4. We must "pray ourselves keen." When the intellectual work has been done, or rather, all through the process of intellectual acquisition, our work should be steeped in prayer, and then when the preparation is over we must commit ourselves and our work to God in order that our delivery, when the time comes, may be "in demonstration of the Spirit and of power."—W. H. Griffith Thomas, in *Ministerial Life and Work*.



What's Happening in Russia?

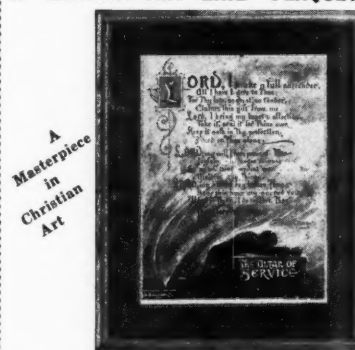
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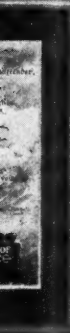
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Monthly

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

During the New York World's Fair the Fundamentalist Fellowship of Greater New York, in conjunction with Calvary Baptist Church of New York City, will hold continuous gospel services from May 15 through September 29. The committee has arranged to bring the best gospel speakers to present the unsearchable riches of Christ. Among those who will be present during the Fair are: Charles E. Fuller, director of the Old Fashioned Radio Revival Hour; Dr. A. C. Gaebelien, editor of "Our Hope"; James E. Bennett, Christian lawyer and Bible teacher; Dr. C. Roddy, pastor, Baptist Temple, Brooklyn; C. H. Brown, England; Howard W. Ferrin, president of Providence Bible Institute; Dr. Bob Jones, evangelist and president of Bob Jones College; Dr. Wilbur M. Smith, noted Bible teacher, Chicago; Dr. P. W. Philpott, Bible teacher; Dr. Robert G. Lee, Memphis, Tenn.; Dr. W. B. Riley, Minneapolis; Dr. Herbert Lockyer, Chicago; Dr. Arthur S. Brown; Dr. Will H. Houghton, President of Moody Bible Institute of Chicago; Dr. Harry Rimmer. All meetings will be held at Calvary Baptist Church, 123 W. 57th St., New York.

Beginning April 30 and continuing through May 26, Dr. Donald Grey Barnhouse, pastor of Tenth Presbyterian Church and editor of *Revelation*, will conduct a series of meetings for teaching the Bible in Binghamton, N.Y. The Binghamton Theater seating 2,500 will be used for this city-wide effort, and a great outpouring of the Holy Spirit in the salvation of souls is anticipated. The series will be conducted in the manner of the historic Chattanooga, Tenn., tent meetings of October, 1938, the sole object being "to lift up our Lord so that souls may be saved and believers strengthened. There will be nothing denominational or controversial except as the Cross itself is controversial." Dr. Barnhouse will be assisted by Douglas Davies, director of music, and Sara Everette, pianist.

A real spiritual awakening came to the Fidelity Baptist Church, Cleveland, Ohio, in two weeks of meetings conducted by the George Dibble Party. Victories were seen in the lives of many professing Christians, and 30 responded to the first invitation to accept Christ. A group

of young people made a full surrender of their lives to Christ, many dedicating their lives to full-time service. The response to the Scripture reading was very gratifying. The Dibble Party were next engaged in a two weeks effort in the First Baptist Church, Newport, N.H.

Robert J. Kees assisted in meetings during March in the Church of God, Martinsville, Ill., A. C. Smith, pastor. A special feature was an orchestra composed of young people of the church and community directed by Mr. Kees. Special numbers were rendered by Mr. Kees on the marimba and the accordion.



Mr. and Mrs. George Dibble, Bloomington, Mich., who have been active in the evangelistic field for many years.

The pastor brought the message from a different book of the New Testament each night and nearly 50 people read the New Testament through during the two weeks. Several were saved, Christians were strengthened and many experienced a deeper work of grace.

On March 6, J. W. Troy closed a successful campaign with the Fourth United Brethren Church of York, Pa. The auditorium, which seats 1,500, was crowded with 1,800 persons, and on the last night 2,400 filled the church rooms where loud speakers brought the message to them. There were 70 at the altar on the last night. The church received 172 tithers. The chorus of 140 voices broadcast over the radio with Mr. Troy on several occasions.

Sylvester Sanford held meetings in the Lutz and Carman Avenue Churches in the suburbs of Tampa, Fla. The attendance and interest was the best of any previous revival effort in both churches. There were 50 people who bowed at the altar in the Lutz revival, and at Carman, 23 conversions were re-

corded.

On March 12, Edward Vanderjagt concluded his second campaign in the Springwells Avenue Baptist Church, Detroit, Mich. More than 160 conversions were reported in the two campaigns. This concluded the sixth meeting held by Mr. Vanderjagt in Detroit.

The Lord wonderfully blessed in services conducted by A. R. Longman, pastor of Gospel Mission Church, Arena, Wis., in the First Federated Church, Lisbon, Iowa, where Gaylard S. Hamilton is pastor. The meeting was well attended, and 37 made decisions for Christ. Interest in Bible study was aroused as well as a greater desire for the preaching of the Word of God.

H. Evan McKinley Party completed a campaign with the Immanuel Baptist Church, Syracuse, N.Y., where there had not been a revival for fifteen years. The party held services in the home for aged women, county home for the poor, T. B. hospital, and penitentiary, as well as broadcasting five times over local radio stations. There were 145 decisions.

Violet Heefner and Anna Sudenga report an eight-day engagement in the Baptist Church of Baptistown, N.J., when 30 conversions were recorded. There were 12 who gave their lives for Christian service. Four Catholics were saved in the meetings. The party conducted their next campaign in the Christian and Missionary Alliance Church, Ottumwa, Iowa. On the first night a man sixty-three years old was saved. On Wednesday, Dr. R. R. Brown, radio preacher, was the speaker.

A report has been received from C. A. Lohnes, pastor of the People's M. E. Church, Cadillac, Mich., giving account of the L. C. Robie "Victory Meeting" in his church. "The interest was good, and sinners were converted, backsliders were reclaimed, and many members renewed their spiritual fervor to greater usefulness in the church. At the final service 25 knelt at the altar seeking salvation and the joy of living for Jesus. The choir was enthused by the leadership and inspiring interpretation of the great hymns by Mr. Robie." In the services that followed, in the Mennonite Brethren Church, Flint, Mich., 35 took their stand for Christ. A prayer and evangelistic band was organized by 50 young people.

M. E. Hawkins, Mishawaka, Ind., president of "Mid-Missions," conducted a two-week revival in the First Baptist Church, Wellington, Ohio, J. H. Green, pastor. Many souls were saved and 26 united with the church.

The pastor of North Baptist Church,

May, 1939

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EVANGELISTS' AND SINGERS' EXCHANGE



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Flint, Mich., George M. Vercos, reports that great blessing was received in the two-week services led by Paul Maurice Davis in his church.

The Holy Spirit manifested Himself in wonderful power following the sermon at the last service of a series conducted by Guy W. Green in the First Presbyterian Church, Chickasha, Okla. Mr. Green gave the invitation and 35 men and women came to the altar to take their vows, receive baptism, and unite with the church. During his stay in Chickasha, Mr. Green also spoke at the Oklahoma Women's College and the junior high school. Mr. Green next held services for the First Presbyterian Church of Tucumcari, N.M., as a result of which 9 were received in church fellowship, 7 by confession of faith.

The Barrington and Stroh Party report a three-week engagement with Samuel Post in Grace Baptist Church, Modesto, Calif. The church was filled each night and amplifiers were used to accommodate the overflow crowds that filled the basement. More than 45 accepted Christ as their Saviour, and 70 young people came forward young people's night.

A good meeting was held by Harry Vom Bruch in the First Baptist Church, Lynwood, Calif. Whole families came to the Lord and many conversions were the result of the campaign. The mayor of the city was one of the best supporters of the effort. On March 12, Mr. Vom Bruch began a meeting in the Union Church, San Gabriel, Calif. The Lynwood Men's Octet and Marguerite Andrews, violinist, assisted in the musical program.

"God blessed and God gave the increase" in the two-week revival in the United Brethren Church, Chaption, Neb., conducted by S. K. Angle. The meeting was a reminder of the old-fashioned camp meetings. The house was filled each night, and 25 were saved; more than 100 consecrated their lives to God. T. M. Davis, the pastor, and Mrs. Davis expressed their appreciation for the work done.

During March the Elden Farrar Party held a two-week series in the Baptist Church, Big Springs, S.D., R. A. Dahlquist pastor. The Baptist churches of Alcester, S.D., and Hawarden, Iowa, co-operated. The community was stirred by this soul-winning endeavor and the church revived to new interests in Chris-

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- REV. JOHN MITCHELL and others.

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Moody Monthly

tian living. Because of summer campaigns in other fields, the party has discontinued its daily radio ministry over stations KELO and KSOO in Sioux Falls, S.D.

As a result of campaigns in Sidell, Allenville, and Virginia, Ill., conducted by L. James and Mrs. Kindig, several are planning to enter Moody Bible Institute for training for the Lord's work.

Paul and Mrs. White assisted C. J. Sutton and the Community United Presbyterian Church, Drayton Plains, Mich., in a series of meetings in March. Dr. C. C. Mosier was the evangelist. The Whites also assisted in pre-Easter services in the Furman Street M. E. Church, Syracuse, N.Y., H. H. Downey, pastor. Dr. Sam Morris, of Del Rio, Tex., was the evangelist. Good attendance and excellent results were experienced in these services.

"We had a one week youth rally with the young people of sixteen Detroit Baptist churches," writes O. W. Stucky. "We had the joy of seeing 16 accept the Lord as Saviour, and 50 young people crowd around the altar in a life service consecration." Following this meeting, the Stuckys were in a two-weeks series in the Wakeford Methodist Church, Chicago, B. F. Langdon, pastor. Several husbands and wives came together to the altar in full surrender to the Lord. On the last night a large number of young people gave themselves to the Lord for service. After this meeting the Stuckys came to Calvary Baptist Church, Cedar Rapids, Iowa, R. V. Clearwaters, pastor. There, 40 souls were saved and many re-consecrated themselves. Due to the church being filled to capacity on the closing night, the young people who came for life service consecration had to stand on the platform rather than at the altar. It was completely filled. The Bible reading created a real interest in both churches.

A three-week engagement in February was held by Michael J. Anzalone in the North Side Baptist Church, Spartanburg, S.D., George M. Reeves, pastor. Souls were saved throughout the meeting and many united with the church. For two weeks in March a series was held in the Gospel Tabernacle, Greenville, S.C., J. Harold Smith, director. A number of souls were saved and families were united in Christ. The services grew from a small beginning to 2,500.

The Harwood Party report a two-week effort in the First Baptist Church, Rocky Ford, Colo., with 85 definite decisions. From Rocky Ford the party went to Amarillo, Tex., where they conducted a ten-day series in the Church of the Open Bible. The Lord richly blessed in the salvation of 70 souls.

At the College Hill Baptist Church, Wichita, Kan., the Lord blessed the efforts of John Carrara in the greatest three weeks in the history of the church. Souls were saved and more than 75 re-dedicated their lives to the Master. Amplifiers were used for the overflow crowds. In the Metropolitan Tabernacle, Ottawa, Canada, where Andrew Telford is pastor, a fruitful meeting was experienced. There were many outstanding

conversions. The choir and band gave excellent co-operation. While in Ottawa, Mr. Carrara spoke on Sunday afternoons over radio station CKO.

Hyman Appelman reports meetings in the Park Avenue Church, Corpus Christi, and College Avenue Church, Fort Worth, Tex. A goodly number of conversions and additions were reported in each service.

During this season G. E. Vinaroff has been assisted in his work as singing evangelist and pastor's helper by Laurence Smith, pianist, accordionist and young people's worker. They recently conducted a two-week pre-Easter campaign in the First Baptist Church, Terre Haute, Ind. In their meeting in the Somerset United Brethren Church, Toledo, Ohio, God graciously blessed in the salvation of 86 persons who confessed Christ publicly, and 40 who were received into church membership on the last day of the campaign.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

The Memorial Presbyterian Church, Skinner Road and Alexandria Drive, St. Louis, Mo., Rev. Walter E. McClure, D.D., pastor, was host to a Bible Conference February 19-24. The speakers were Dr. Will H. Houghton, Dr. Wilbur M. Smith, and Ralph E. Stewart.

Jock Troup, assisted by Raymond O. and Mrs. Nelson, has been wonderfully used of God in meetings during the month of March. From February 25 to March 12 they were in the Central Presbyterian Church, Denver, Colo., Martin E. Anderson, D.D., pastor. In Kansas City, March 13, 14, they were in the Union Mission, of which D. B. Bulkeley is superintendent. March 15, 16 they were in the Central Bible Hall, Kansas

31st Annual Assembly 1939 Montrose Bible CONFERENCES

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BIBLE CONFERENCE CENTER

YOUNG PEOPLE'S CONFERENCE, JULY 3 to 16. 14 Days. This conference is sponsored by the Montrose Bible Conference Association and the program is arranged and directed by the Rev. W. Douglas Roe of Philadelphia, Pa. Speakers: Rev. Robert Cook, Miss Frances Bennett, Rev. James Mallis, Rev. Isaac Page and Rev. John Mitchell.

MINISTERIAL INSTITUTE, JULY 17 to 27. 11 Days. This conference is under the auspices of the Moody Bible Institute and the program is arranged and directed by Dr. Will H. Houghton, president of Moody; Dr. Wilbur M. Smith; Rev. Kenneth Wuest; Dr. Donald Davidson; Dr. Herbert Lockyer; Rev. Ralph Stewart, and others.

GENERAL CONFERENCE, JULY 28 to AUG. 13. 17 Days. This conference is under the auspices of the Montrose Bible Conference Association and Dr. H. A. Ironside, pastor of Moody Church, Chicago, arranges and directs the program. Other speakers already engaged are: Dr. Carl Armerding; Rev. J. Arthur Springer; Dr. Norman Harrison; Dr. L. Sale-Harrison; Dr. D. H. Dolman; Rev. W. Talbot-Hindley; Dr. Tom Lambie, and other known speakers.

THE BIBLICAL RESEARCH SOCIETY CONFERENCE, AUGUST 14-21. 7 Days. The program for this conference is arranged and directed by Dr. David L. Cooper of Los Angeles. Speakers include: Canon F. E. Howitt and the Rev. O. E. Phillips, and other speakers and singers.

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City, Mo., with Dr. Walter L. Wilson. March 19 to April 2 they held a series of meetings in Toronto, Ont., under the auspices of a large interdenominational sponsoring committee, of which W. F. Roadhouse was chairman. The aggregate number of professed conversions from these meetings was sixty-two.

During March Dr. Herbert Lockyer held meetings in the Augusta Road Baptist Church, Greenville, S.C., W. H. Brown, pastor. Seven professed conversions. Dr. Lockyer was in Cleveland, Tenn., March 14-17, at the Bob Jones College. March 19-24 he was in the Non-Sectarian Tabernacle, Clark K. Forcey, Th.D., pastor. Five professed conversion. March 26-28 he was in the York School of the Bible, York, Pa., James J. Rudisill, president.

Dr. Max I. Reich held a series of meetings in the First Methodist Episcopal

Church, Camden, N.J., where James S. Pemberton, a former student of the Institute, is pastor. The response was most refreshing, and among those professing conversion were many who were turned from the "isms" to which they were adherents. The pastor writes, "I do not know when I met a more brotherly man and one who was so constructive in his ministry. All of his messages were most graciously received, and I feel that many people are deeper in the Word and richer in faith for having him with us." In the Shickshinny Protestant Church of Shickshinny, Pa., A. F. Birdsall, pastor, Dr. Reich held a Bible conference March 19-24 with encouraging results; and March 26 to April 2, in the First Baptist Church of Caldwell, N.J., T. G. Thomas, pastor, with much blessing.

Dr. Henry Ostrom made his annual visit to the Union Gospel Mission of St. Paul, Minn., Peter McFarlane, superintendent. Five professed conversion. He also made two addresses before the Fundamental Ministers' Conference, which was held in the First Presbyterian Church of Minneapolis. He had the opportunity to give two more addresses in the Lumber Exchange Mass meeting in Minneapolis, and spoke in the Sunday morning service of the Tabernacle Baptist Church of St. Paul.

Ralph E. Stewart, now in the Radio Department, held an evangelistic campaign in the First Brethren Church, Dayton, Ohio, Russell Barnard pastor. Fifty professed conversion. He also spoke March 12 at the regular Sunday services of the Churchill Tabernacle, Buffalo, N.Y. On February 26, Mr. Stewart spoke in the Zion Bible Mission, Zion, Ill.

C. B. Nordland addressed the Lake Shore Fundamental Ministerial Association in the Gospel Tabernacle of Racine, Wis., on March 27.

W. W. Shannon, March 5-19, held an evangelistic campaign in the Elizabeth Sullivan Memorial Methodist Church, of Bogalusa, La., James B. Grambling, pastor. Thirty-seven professed conversion. Mr. Shannon was assisted by Michael Guido. The pastor writes: "Mr. Shannon's messages were powerful and brought many to accept the Lord Jesus Christ and many others to rededicate themselves to His service. There was hardly a service without conversions or dedications."

The Sunshine Gospel Trio held evangelistic campaigns in Ohio in two churches of the same denomination—the Church of God: February 19 to March 5 in the First Church of Canton, Homer Denny, pastor, and in Wooster, the church of which S. F. Bauders is pastor. In both of the churches there were forty-two professed conversions.

FUTURE ENGAGEMENTS

M. J. Anzalone—June, Louisville, Kentucky.
A. F. Banker—Apr. 25-May 7, Otego, N.Y.; June, Triple Cities, N.Y.; July 26-Aug. 6, Lake Lamoka, Ind.; Aug. 11-13, Fort Wayne, Ind.; Aug. 16-26, Winona Lake, Ind.; Aug. 27-Sept. 2, Pandora, Ohio.
Harry Beckman—Apr. 24-May 7, Pontiac, Mich.; June 19-July 2, Murray, Ky.
Gerald E. Bonney, "The Bonney Workers"—Apr. 16-May 7, Kane, Pa.; June 4-18, Bonham, Tex.; June 30-July 3, Prescott, Ark.
John Carrara—Apr. 23-May 7, La Grange, Ohio; May 10-21, Dayton Ohio; May 23-27, Lawrence,

Mass.; June 4-18, Toronto, Canada; June 25-July 9, Flint, Mich.; July 23-28, Rumney, N. H.; July 30-Aug. 11, Elkhart, Ind.; Aug. 13-Sept. 3, Shelby, Ohio.

G. A. DeFlon—May 7-21, Iowa City, Iowa.
George Dibble—May 7-21, Akron, Ohio.
Carl C. Harwood—May 7-21, Denver, Colorado; May 28-June 4, Princeton, Ind.; June 7-18, Mt. Carmel, Ill.; June 25-July 2, Slippery Rock, Pa.; July 23-Aug. 13, Snohomish, Washington and Flagstaff, Ariz.; Aug. 20-Sept. 3, Sacramento, Calif.
Russell E. Kauffman—May, Parkersburg, W. Va.
Robert J. Kees—Apr. 30-May 19, Webersville, Mich.

H. Evan McKinley—April-May, Washington, D. C., Knoxville, Tenn., and Camden, Tenn.
Raymond O. Nelson—Apr. 30-May 14, Detroit, Mich.; May 21-June 4, Augusta, Ga. June 6-25, Rixford, Pa.; July, Stoutsville, Ohio; August, Chautauque Lake, N.Y.

L. C. Robie—May 21, Elkhart, Ind.; July 1, Port Huron, Mich.

Rev. and Mrs. B. M. Rollins—May 1-14, Juniata Park, Altoona, Pa.; May 15-28, Hancock, Md.; May 29-June 11, Greenville, Pa.; June 12-25, Sabula, Pa.; June 26-July 9, Rockton, Pa.; July 11-16, Mapleton, Depot, Pa.; July 23-Aug. 6, Hillsdale, Pa.; Aug. 9-27, Leonard, Mo.; Aug. 29-Sept. 10, Okaw, Ill.; Sept. 11-24, Wabash, Ind.; Sept. 26-Oct. 8, Rice Lake, Wis.; Oct. 10-22, Dupont, Ohio; Oct. 23-Nov. 5, Muncie, Ind.; Nov. 7-19, Windber, Pa.; Nov. 20-Dec. 3, Greenville, Ohio; Dec. 4-17, Ashland, Ohio.

Sylvester Sanford—Apr. 24-May 7, Hastings, Neb.; May 8-28, Clampton, Neb.; May 29-June 11, Omaha, Neb.; June 12-25, Allendale, Ill.; June 26-July 9, London Mills, Ill.; July 10-23, Birds, Ill.; July 24-Aug. 6, Lorile, Iowa; Aug. 7-20, Chase, Mich.; Aug. 21-Sept. 3, Joslin, Ill.; Sept. 4-17, Marshalltown, Iowa; Oct. 2-15, Cedar Rapids, Iowa; Oct. 16-29, Cedar Rapids, Iowa.

Gipsy Smith, Jr.—May 7-21, Crowley, La.; June 4-25, Wytheville, Va.; July, Mystic, Conn.; Aug. 24-27, Massenetta, Va.

O. W. Stucky—May 7-21, Dayton, Ohio; May 28-June 11, Racine, Wis.; June 13-25, Streator, Ill.
W. T. Wiggins—July and August, Philadelphia, Pa.

FORTHCOMING CONFERENCES

Ben Lippen Bible Conferences (near Asheville, N.C.): Student and General Young People's Conferences, June 6-11, June 13-18; General and Young People's Conference, Aug. 1-6; Ministers and Christian Workers Conference, Aug. 15-20; Bible and Christian Life Conference, Aug. 22-27.

Bethanna Bible and Missionary Conferences (Southampton, Pa.): May 30, June 30-July 2, July 8-16, July 22-30, Aug. 5-13, Aug. 19-27, Sept. 1-4.

Beulah Beach (Ohio) Conferences: Youth Conference, June 27-July 2; Missionary Convention and Bible Conference, Aug. 4-13.

Bible Camp (Cooperstown, N.D.) Bible Conference: June 13-July 4.

Big Bear Bible Conferences (near Pine Knot, Cal.): June 13-Sept. 4.

Boardwalk Bible Conference (Atlantic City and Ocean City, N.J.): July 16-Aug. 20; Atlantic City, two sessions daily; Ocean City nightly except Saturday, morning sessions, Tuesday through Thursday; Wildwood, N.J., July 19-30, nightly.

Canadian Keswick Conference: June 24-Sept. 16 (continuously).

Cedar Lake (Ind.) Conferences: Christian Reformed Church, July 3-9; Assemblies of the Brethren, July 10-16; Evangelical Free Church (Ill.), July 17-23; Girls Camp, July 23-30; Fundamental Young People's Fellowship, July 30-Aug. 6; Christian Business Men's Committee, Aug. 6-13; Boys Camp, Aug. 13-20; a week with J. Talbot-Hindley, Aug. 20-27; National Independent Fundamental Churches of America, Aug. 28-Sept. 4.

Central New York Bible Conferences (Homer, N.Y.): Young People's Conference: July 28-Aug. 4; General Bible Conference, Aug. 6-20.

Denver (Colo.) Bible Institute Summer Conferences: Silver Jubilee Bible Conference, July 21-24; Young People's Conference, Aug. 7-13; Summer Bible Conference, Aug. 16-27.

Erieside (Willowick, Ohio) Bible Conference: July 21-30.

Greenwood Hills (Fayetteville, Pa.) Bible Conference: July 22-Aug. 6.

Grove City (Pa.) Bible School: July 23-29.

Gull Lake Bible Conference, Gull Lake, Mich.: July 1-Aug. 13.

Hezbollah Heights (Monterey, Mass.): June 15-Sept. 4.

Keewahdin Bible Conference (Port Huron, Mich.): July 2-Sept. 4.

Lake Odessa (Mich.) Bible Conferences: Church of God, June 18-26; Lake Odessa Bible Conference, June 29-July 9; Christ Ambassadors, July 22-31; United Brethren School of Methods, Aug. 7-13; Int. Pentecostal Ass'n, Aug. 23-Sept. 4.

Lake Superior Bible Conference (Eagle River, Mich.): Young People's Bible Conference, Aug. 6-20.

"Maranatha" (formerly Lake Harbor Bible Conference), Muskegon, Mich.: General Conference, July 2-9; Missionary Week, July 10-16; Young People's Conference, July 17-Aug. 13; Christian Workers Week, Aug. 14-20; Radio Week, Aug. 21-27; Evangelical Week, Aug. 28-Sept. 4.

Medicine Lake Bible Camp (near Minneapolis, Minn.): July 31-Aug. 13.

(Continued on page 528)

1939

Erieside Bible Conferences Willowick (near Willowick) Ohio

The Eighteenth Conference for girls and young women.—Conference week for younger girls, June 28th to July 5th. The Senior Girls Conference July 7th to 17th. Names of teachers and full information in next months issue. These conferences will convene under the direction of Mrs. Walter Powell of Atlanta.

The Thirty-First Annual General Conference July 21st to 30th. The teaching staff partially arranged includes, Drs. Isaac Page, B. B. Sutcliffe, W. L. Pettingill, Walter Hughes B. A., Herbert Lockyer and others.

The Fourteenth Annual Boys Conference August 5th to 14th under the direction of Thomas Short pastor of The Erieside Church.

The 7th Annual Conference for Young Business Women September 2nd to 4th, director Miss Mary Phinney.

Fuller Conference Announcements in this column next month. For information address Erieside Bible Conference, Box 328, Willowick, Ohio.

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Homer, N.Y.

Young People's Conference—July 28 to August 4

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General Bible Conference—August 6 to 20

Speakers: Rev. Norman B. Harrison, D.D., Dr. and Mrs. L. L. Leggett, L. Sale-Harrison, D.D., Albert Hughes, D.D., Walter Hughes, D.D., Bishop Wallace E. Brown, Rev. Harlow Parsons, Rev. Clarence Keen, Rev. Milton Lindbergh, Chicago Hebrew Mission, Rev. Ralph Davis, Africa India Mission, Houghton College Male Quartette, Tebo Gospel Party.

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Christianity and Politics, by Albert Hyma, Ph.D.

Here is a book worthy of careful reading for all who would know the meaning of politics in human life and the influence of Christianity in the realm of government. It is historical and analytical, and quite well documented.

We quote a significant paragraph so that our readers may see the point of view of the author as well as read the fine summation of two popular "isms":

"Although the Nazis claim that only their philosophy will be able to defeat communism, it should be noted that the two systems of thought have much in common. They are both the product of nineteenth century liberalism, and adherents of both parties call themselves proudly the liberals, much to the surprise of many American commentators who apparently are not aware of the fact that liberalism has ended up with these two parties as its joint offspring, or twins, as one might consider them. Both parties are opposed to the liberty of the press, or rival political parties and elections, to extensive religious freedom, to free speech, and to property rights as formerly protected by most civilized nations. Both parties accept the doctrine of state absolutism, both have restricted personal liberty to a small remnant, and both seem to make extravagant claims about conferring great benefits upon mankind. Both show limited appreciation of spiritual talents or gifts, and both scoff at the fundamental principles of Western democracy and of orthodox Christianity. The materialistic conception of the history of the human race and of the universe is an integral part of both."

331 pages. 7 3/4 x 5 1/4 inches. J. B. Lippincott Co., Philadelphia. \$3.00. W.H.H.*

Christ among the Telugus, by Carol Graham.

This is a well-told story of Indian village life, and the way of the gospel in the hearts of the people. It comes out of the Dornakal Diocese, where the Anglican Church has won such triumphs in connection with the so-called mass movement. It is beautifully printed, and eight attractive photographs and an illuminated cover add to its appeal.

16 pages. 7 1/4 x 5 inches. S. P. C. K., London. 25 cents. J.R.R.

Mother's Day Cheers, Edition 2, compiled by Jay Hopefeld.

This attractive booklet, in art paper cover, is a verbal bouquet in honor of mothers. Its pages are filled with poems by many writers, prose tributes and a number of the compiler's own poems. There is sufficient variety and Christian interpretation to make the booklet both a gift for mothers and an aid in preparing Mother's Day programs.

32 pages. 9 x 6 inches. Jay Hopefeld, Minneapolis. W.M.R.

Salvation Songs for Children, compiled by Ruth N. Pennebaker.

Miss Pennebaker is actively engaged in work with boys and girls with the Child Evangelism Fellowship. This songbook will be widely used in that movement. It interprets the methods and spirit of that work. The material offered is excellent, granting that the old hymns have small place in dealing with children. The book is well made, having two indexes, General and Topical.

64 pages. 8 1/4 x 5 1/2 inches. Child Evangelism Fellowship, Chicago. 35 cents. W.M.R.

*Dr. Will H. Houghton.

May, 1939

The Power of Evil, by Morris Gordin

This reviewer is doing the unusual in reviewing this story. Stories do not hold any great interest for him in these full days. But here is a story which is different. It is truth with a fictional touch. It is history in the experience of those making it.

Mr. Gordin lived through much of what he has written. He was a communist in ideal, but when he became a communist in actuality, he saw the loneliness of his idealism. As an officer of the Russian Soviet he found himself in a circle which talked comradeship, but lived greedy, grasping, cruel, sensual lives.

This story will help much in an understanding of the thinking in and around the Russian Revolution. Its characters live. It is drama and history and tragedy welded into a fascinating and fast moving story.

The author is destined to a life of great usefulness. A university man and student of philosophy, he went from theoretical to actual communism, and then through atheism to Christ. Recently he completed some work at Princeton Seminary, having prefaced that with a year at the Moody Bible Institute.

333 pages. 7 3/4 x 5 1/4 inches. Robert Spellman Publishing Company, New York. \$2.50. W.H.H.*

The Seal of the Seven, by T. E. P Woods.

The author is a diligent student of the structure of Scripture, and this book carries an outline of all the Bible, book by book.

Many Bible students have written on the prevalence of numbers in Scripture. Perhaps there are two extremes in this as in other phases of truth, to ignore and to over-emphasize. While every one may not accept the author's idea of a universal seven in every Bible book (and the author does not stubbornly press this), every one will find in the book valuable Bible study helps and outlines to which memory responds.

181 pages. 9 1/4 x 6 inches. Wm B. Eerdmans Publishing Co., Grand Rapids. \$2.00. W.H.H.*

The Dynamic of a Dream, by Marie Acomb Riley.

This is the life story to date of Dr. W. B. Riley, that warrior for the Christian faith. We wonder if there ever was a more inspiring, dominating pulpit personality than Dr. Riley. Tall, spare, handsome, strong, thoughtful, oratorical, courageous, and loyal—this man has always seemed to us quite the ideal preacher.

It is proper that Mrs. Riley should give to the Church this word of a useful life, and many young preachers will find help and encouragement in reading it.

201 pages. 7 3/4 x 5 1/2 inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$1.50. W.H.H.*

Green Timber, by Esther Gerberding Hunt.

This is a prize story, winning the second place in the Rung Legacy Prize Contest of 1938. Conditions were that the story should be "historical, educational, missionary, or on some practical aspect of Christian life." The writer has produced a most readable narrative of a devoted couple, Olaf and Ebba Maj Olson, who were led by a clear providence to the great woods of the North, the "green timber," and, themselves "green timber," there wrought with courageous and joyful fortitude in proclaiming and living the gospel of Christ. God's Word did not return unto Him void, as this delightful story makes entrancingly clear.

220 pages. 8 x 5 1/4 inches. Board of Publication, United Lutheran Church in America, Philadelphia. 75 cents. W.M.R.

Golden Nuggets from the Greek New Testament for the English Reader, by Kenneth S. Wuest.

When the writer of this review was himself a student of the Moody Bible Institute twenty-five years ago, he can remember a few students, perhaps five or six, gathering for an hour a week with a member of the staff of the Institute for the purpose of studying the elements of Greek grammar and syntax, that they might perchance some day be able to read a line here and there in the Greek New Testament. Today the Institute offers nine terms of work in Greek, totaling nineteen hours. Scores of students are able, when they leave the Institute, to read intelligently and successfully any part of the Greek New Testament. The teacher of these courses, who received his training in Greek under the distinguished Dr. John A. Scott, of Northwestern University, is the author of this book.

In this text our author has brought out some of the rich treasures of nearly two hundred different passages in the New Testament, arranged under sixty-two different heads. As the author of this review grows older, he finds himself increasingly reluctant to make sweeping statements regarding the virtues of any book he might be reviewing, and what he now says he writes after careful consideration, realizing the full significance of the statement, and that is that there is more spiritual help and more clear light on important and frequently difficult passages in the New Testament in this one book than, as far as he knows, can be found in any other one hundred continuous pages in any one volume devoted to this kind of work. A good illustration of Mr. Wuest's fine work is seen, for example, in his translation of Ephesians 4:11, 12, "And He Himself gave the apostles, and the prophets, and the evangelists, and the teaching pastors, for the equipping of the saints for ministering work, resulting in the building up of the body of Christ." Let a reader compare this with the version he has in his hands, and he will see how the whole passage takes on new meaning.

What possible text would you think the author of this book could be commenting upon in a page which he heads "Dislocated Saints"? The verse is Galatians 6:1, but how Mr. Wuest handles this verse we leave for the reader himself to investigate.

The reviewer has often preached from the famous words beginning the twelfth chapter of Romans, on the transfigured life, and yet, somehow, he has never quite been satisfied with anything he has ever seen (in perhaps twenty commentaries) on this passage which attempts to give the meaning of the word "transformed" as it here is used. Mr. Wuest has provided us, at least in the reviewer's opinion, with the best, clearest, freshest interpretation of this particular clause that is available today in our language. It is so clear that a congregation listening to such an interpretation for the first time could hardly help being thrilled, taking home with them an idea they would not forget for a long time.

Perhaps the most important single piece of exposition in the book is the one called "The Christian and Trench Warfare," dealing with Galatians 5:16, 17. The reviewer heard Mr. Wuest give this study last year at a Ministerial Institute in Montrose, and he thought then it was one of the most unique and practical pieces of exposition in Paul's epistles he had heard in a long time, and he is glad to have it here in permanent form. There is a wealth of spiritual truth in these three pages alone.

The reviewer does not agree with all that the author has written here, and would most emphatically disagree with a num-

ber of statements made in the interpretation of I Peter 3:19. But the author and reviewer are close friends—our offices are but a few feet apart. We are both students together. One of us must be wrong, but neither of us would want to say publicly (or privately) which one that might be.

A splendid book. Easily understood by any student of the Scriptures, even without a knowledge of Greek, but with rich treasures even for those who have loved their Greek New Testament for years. Here are ideally wedded accurate scholarship and deep spirituality. When the book reaches its second edition, the reviewer hopes Mr. Wuest will add a list of books that would be of assistance in the study of the Greek New Testament.

122 pages. 7 3/4 x 5 1/2 inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. Cloth, \$1.00; paper 60 cents. W.M.S.

Nazariteship, by J. W. H. Nichols.

A brief, but excellent, exposition of the typical significance of the Nazirite vow as recorded in Numbers 6. A timely message, exceedingly well presented.

15 pages. 7 3/4 x 5 1/2 inches. J. W. H. Nichols, 414 Hurlingham Avenue, San Mateo, Calif. 20 cents. W.P.L.

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46 pages. 9 1/4 x 6 inches. The Bowly Press, Lynn, Mass. 50 cents. C.H.B.

Bible Quizzes, by Mildred Olive Honors.

The author says this little book is the outgrowth of ten years of experience as a teacher of young people in a large school. "I offer it now in the hope that it will prove suggestive to other busy teachers." Its games and puzzles will be entertaining and instructive at home or in camp. Bible zig-zags, squares, jumbles and mathematical puzzles are intermingled to make this manual a treasure house of interesting and entertaining information. It is to be highly commended for young people's groups.

46 pages. 9 1/4 x 6 inches. The Bowly Press, Lynn, Mass. 50 cents. C.H.B.

The Sunday School Handbook, by James DeForest Murch.

The author, one of the editors of the Standard Publishing Company, has put out this brief brochure on Sunday School organization and its work. It is well indexed and has an excellent bibliography, but its brevity eliminates it either as a text in teacher training or as a library volume for collateral reading. Its best service probably is to acquaint the untrained Sunday School teacher with how much there is to know about this all-important organization.

79 pages. 7 1/2 x 5 inches. Standard Publishing Co., Cincinnati. 35 cents. C.H.B.

Russia without God, by Paul Voronoff.

The father of the author was born in Russia, but came to America before the World War and engaged in religious work among his people. Hearing that the overthrow of the Czar meant the abolishment of the State Church and religious freedom, he returned with his family. The rise of communism, however, doomed his hopes for missionary service in his native land, and the thirteen years of frightful experiences of himself and family are recorded in this brochure. While the parents are still in prison in the horrors of Siberian servitude, the other members of the family have succeeded in making their escape. This is just one more testimonial that there is no liberty and freedom in Soviet Russia today.

40 pages. 7 3/4 x 5 inches. Published by the Author, 156 Fifth Avenue, New York. 30 cents. C.H.B.

Beyond Sorrow, by J. B. Hunley.

The compiler has gathered together for the few pages of this attractive booklet a goodly selection of scriptures, meditations, and poems designed to speak comfort to those who have come under the cloud of bereavement. For its beauty, and more for its contents, this small gift piece will be treasured.

32 pages. 7 1/2 x 5 1/2 inches. The Standard Publishing Co., Cincinnati. 30 cents each; \$3.00 a dozen. W.M.R.

Forthcoming Conferences

(Continued from page 526)

Montreat (N.C.) Summer Conferences: Christian Education and Ministerial Relief, June 30-July 4; Woman's Auxiliary Training School, July 5-12; Young People's Leadership School, July 14-21; Montreat Leadership School, July 25-Aug. 3; Missions Conferences, Aug. 6-9, Aug. 10-16; Bible Conference, Aug. 17-27.
Montrose (Pa.) Bible Conferences: Young People's Conference, July 3-16; Ministerial Institute,

July 17-27; General Conference, July 28-Aug. 13; Biblical Research Society's Conference, Aug. 14-20.

Moody Bible Institute Summer Conferences—Conference on Evangelism, Chicago, July 17-21; Ministerial Institute, Montrose, Pa., July 17-27.

Mt. Hermon (Calif.) Conferences: June 13-Sept. 12.

Northfield Summer Conferences (E. Northfield, Mass.): Girls Conference, June 23-30; Missionary Conference, July 3-10; Religious Education Conference, July 10-21; United Presbyterian Conference, July 15-22; Massachusetts Christian Endeavor Conference, July 24-31; Westminster Choir College, July 24-Aug. 14; General Conference, July 29-Aug. 14.

Ocean Grove (N.J.) Conferences: Conference on Sacred Music, July 17-22; Bible Lovers Conference, July 31-Aug. 5; Missionary Conference, Aug. 8-11; Conference on Evangelism, Aug. 14-19; Camp Meeting, Aug. 25-Sept. 4.

Odessa Bible Conference (Machias, N.Y.): Young People's Conference, July 2-9; Girls Camp, July 11-30; General Conference, July 30-Aug. 13; Boys Camp, Aug. 17-26.

Old Orchard (Me.) Convention of the Christian and Missionary Alliance: Aug. 4-13.

Ontario Bible Conference (Fairhaven, N.Y.): Aug. 6-13.

Peniel Bible Conference (Lake Luzerne, N.Y.): July 1-Aug. 26.

Pinebrook Bible Conference (near E. Stroudsburg, Pa.): June 17-Sept. 4 (continuously).

Providence Bible Institute Conferences (Middleboro, Mass.): "Living Above" Conference, July 16-23; Young People's Conference, July 23-30; Prophetic Conference, Aug. 30-Sept. 4; Labor Day Young People's Conference (Providence, R.I.), Sept. 1-4.

Red Feather Lakes (Colo.) Bible Conference: July 17-23.

Southwest Bible and Missionary Conferences (Flagstaff, Ariz.): Young People's Conference, July 25-30; General Conference, Aug. 1-13.

Stony Brook (L.I., N.Y.) Gatherings: Lutheran Young People's Conference, June 30-July 8; New York Swedish Epworth League Summer Institute, July 8-15; Interdenominational Young People's Conference, July 15-22; Believers Bible Conference, July 22-Aug. 5; Oceanside Christian Workers Conference, Aug. 12-19; General Bible Conference, Aug. 19-Sept. 4.

Victorious Life Conferences (Kewick Grove, N.J.): May 29-30, June 24-July 2, July 3-4, July 8-16, July 17-20, July 22-30, Aug. 5-13, Aug. 19-27, Sept. 1-4.

Western Pennsylvania Bible Conference (Slippery Rock, Pa.): June 25-July 2.

Winona Lake (Ind.) Bible Conference: Aug. 16-27.

York Beach (Me.) Bible Conferences: June 25-Sept. 4 (continuously).

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Moody Monthly

Institute and Alumni

William M. Runyan

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

A FOND FAREWELL GIVEN THE OLD AUDITORIUM

After sixty-seven years of standing, tried and true, at the corner of Chicago Ave. and N. LaSalle St., the old Institute Auditorium is facing demolition. But its passing will not be, must not be, without ceremony and the stirring of grateful memories.

Saturday, May 6, is the date set, at 8 o'clock in the evening. The old hall will echo its valedictory—songs of praise, testimonies of saving power, and as the chief utterance of the hour, a message by Dr. H. A. Ironside, in succession to the men of God who were "Moody" Church pastors of an earlier day.

Doubtless throngs of Chicago area believers to whom this shrine has been dear will be present, but special guests will be those who found Christ in the forgiveness of sin in this building in the days of Moody and Sankey, or at any later date. To these will be accorded reserved seats, assigned by tickets to be secured in advance. Let all eligible converts take note, and make immediate application at the Institute address.

President Will H. Houghton will be in charge of the meeting directing its interesting and heart-warming features.

Much soul-stirring music will be heard, and abundant congregational song.

Not inappropriate is it that there should go into print here the record of the tablet that now hangs on the south wall of the Auditorium. With no attempt to reproduce its dignified and distinguished type form and arrangement, the facts stated are the following:

"This building erected 1872-1875, through the efforts of Evangelist Dwight L. Moody, born February 5, 1837—died December 22, 1899. Home of the Chicago Avenue Church 1872-1901. The Church had been housed until the fire of 1871 on Illinois Street, and then in a wooden tabernacle at Wells and Ontario Streets. Renamed The Moody Church after Mr. Moody's death, 1901. Purchased and altered by The Moody Bible Institute of Chicago January, 1918, and named The Moody Bible Institute Auditorium.

"The basement and first floor were paid for in 1872-1873 by pennies given by Sunday School children of the United States, and by donations of other contributors. The upper part was paid for by the proceeds from the sale of gospel hymns in evangelistic meetings conducted by Moody and Sankey in Great Britain, 1873-1875."

The MOODY MONTHLY will reach its readers in good time for many of them to combine a visit to Chicago for the May Open House welcome, spoken of editorially, and this farewell service. Last hours in the historic old hall should hold spiritual blessing for a throng of God's dear children who are "one with the Lord and one with one another."



This picture of Rev. and Mrs. P. B. Chenault and "Jennie Lou" was taken a few hours before the fatal accident.

P. B. CHENAULT WITH CHRIST

Percy B. Chenault '31, president of the December '31 Class and for the second year president of the Institute Alumni Association, has gone to be with the Lord. His going was tragic and sudden. Having concluded a two-weeks revival campaign with Dr. John R. Rice in Dallas, Tex., on Friday evening, March 31, Mr. Chenault, with his wife (Mildred Herbold '30), and two-year-old daughter Virginia, were on their way to Kewanee, Ill., for another week of evangelism before returning to his church, the Walnut Street Baptist, in Waterloo, Iowa. When some thirty miles north of Dallas, at 1:30 a.m., April 1, a drunken driver's car struck their automobile, which was violently overturned. The intoxicated occupants of the offending car were uninjured, but Mr. Chenault was thrown far from the overturned car and death was evidently instantaneous. Mrs. Chenault suffered a broken collarbone and shock, while Baby Virginia was unharmed.

Funeral services were held in the Walnut Street Church on Tuesday, April 4. The auditorium could not contain the throngs who were in attendance. An adequate report of the holy and victorious hour would seem impossible. Wm. Kuhnle '35, pastor's assistant, was in charge. Dr. Robert T. Ketcham, of Gary, Ind., offered prayer; Harold B. Street '32, read from God's Word; George L. Edstrom '24, and Edna Stephenson Kuhnle '30, gave comfort in special song; Dr. Will H. Houghton paid tribute to the character and life of the departed; Dr. Rice, of Dallas, in the chief utterance, stressed the text that was used by Mr. Chenault for his last service in the Dallas church before starting for his next field of ministry: "Boast not thyself of to-



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tomorrow, for thou knowest not what a day may bring forth." The service was doubtless what the departed pastor would have wished it to be, an opportunity for souls to get right with God, and perhaps a score of hands were raised in request for prayer, while no less than ten or more found Christ as Saviour. Blessed hour!

Some fifty ministers of the city and from a distance occupied a reserved section, while the Institute was represented by its President, several employees, and a number of students. It is thought that Mr. Chenault may have turned more students toward the Institute during his pastorates at LaSalle and Waterloo than has any other pastor in recent years. There are sixteen Waterloo students in attendance at present, while a total of thirty-five from the Walnut Street Church are in seminaries and Bible schools and in full-time Christian service. Eight of these latter, who serve in the Ozark mission field, were at the service.

While Mr. Chenault's audible ministry is at an end, his spiritual ministry will go marching on, and the remarkable fortitude of Mrs. Chenault will utter holy things to multitudes who realize that her victory of soul is in her leaning upon the Everlasting Arms.

Alumni members and unnumbered friends will pray for her and the wee daughters, Virginia, two, and Betty Mae, five. Mrs. Chenault was able to attend the funeral service, being brought on a hospital cot. It is believed that her recovery will be speedy and complete.

"Servant of God, well done!

Thy glorious warfare's past;

The battle's fought, the race is won,

And thou art crowned at last!"

ALUMNI NOTES

Arthur G. Annette, Alumni Field Representative, has spent recent weeks in labors abundant in Alabama, Kentucky, and West Virginia. On April 2 he began work under the new plan, and will spend a few weeks under this plan in Minnesota and Wisconsin.

The Alumni Fellowship of LaSalle and Oglesby, Ill., having become somewhat inactive, felt that the \$10.70 in their treasury should be put to some good purpose. It was sent to the Alumni Association in Chicago as a gift for the general fund. This gift was gratefully received, and the donors will be glad to know that the money has been put to good use.

STUDENTS OF OTHER DAYS

Dr. Ralph Atkinson '94, Moderator of the General Assembly of the United Presbyterian Church, seeking to make his incumbency count for evangelistic results, recently concluded a journey of 22,000 miles, during which the many meetings were attended by between 35,000 and 40,000 listeners. Dr. Atkinson was accompanied by three zealous and wide-awake denominational secretaries. The church has been widely benefited by this pilgrimage.

Ivy E. Craig '19, Mt. Silinda, S. Rhodesia, Africa, has been obliged to hasten the date of her furlough because of the ill health of her father at Ojai, Calif. The writer of these lines as a boy came under the blessing of Mr. Craig's fine Christian character and influence. May the missionary daughter be permitted to enjoy the living presence of her devoted father.

Walter J. Lewis '34, after serving the Progressive Brethren Church, Limestone, Tenn., for a year was ordained as its pastor. He is promoting a full program of preaching and Bible teaching, with a thriving Christian Endeavor work, children's choir, and other features. On a recent Sunday five children publicly accepted Christ.

Elliott N. Lindblad '38, in recent months director of music and pastor's assistant at the Union Tabernacle, Racine, Wis., has accepted a call to serve in a similar capacity with the Churchill Tabernacle, Buffalo, N.Y. Mr. Lindblad's radio experience will be of large service in the work of this famous gospel center.

Lily Grace Matheson '15, is constantly employed over a wide area as a field secretary of the National W.C.T.U. She deals extensively with youth in high schools and colleges.

Harold DeVries '31, is meeting with gratifying success in his pastorate of the Grace Bible Fellowship Church in Ann Arbor, Mich.

William C. Gamble '94, has moved from Waukesha, Wis., to 414 S. Myrtle Ave., Monrovia, Calif. On March 14 a company of older Moody former students gathered under his roof for birthday felicitations. A wide range of happy and gracious reminiscence was indulged. Those besides the host who had a share in it, were Henry J. Openshaw '93, Robert L. Evans '95, Mrs. Evans ("Polly" Hunt '95), and Ralph Atkinson '94. Greetings were sent to Mrs. R. A. Torrey, Miss Emily Strong, Mr. A. F. Gaylord, and others.

Eva Hewitt '29, Campbellpur, Punjab, India, is witnessing conversions in this Moslem region. There are conversions and baptisms, but she writes, "It takes much courage to break away, such as we know nothing about, but we have seen great miracles of Christ's transforming lives." And this, "I always remember with grateful heart the Moody training."

Charles F. Geiger '00, writes from Rochester, Minn., of his thrilling and chilling experiences in traversing wide areas of country in ministries for Christ. Deep snows, blocked highways, and below-zero weather must not keep the shepherd of souls from visiting the sick and answering every call for help. The record is in the Book, dear man of God.

E. D. Winstead '30, was for a time in the field as a song evangelist, but some five years ago he was ordained to the gospel ministry and is now in his seventh year as a pastor in Cape Girardeau, Mo. "The church has tripled in membership and has almost paid off a heavy indebtedness; for all of which we are praising the Lord."

(Continued on page 532)

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The Station

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JESUS CHRIST**

DEAF AND BLIND, BUT HEARS W-M-B-I

One who is totally blind and extremely deaf writes that practically her only contact with the outside world comes through radio. With a specially constructed device she is able to hear the sound of the human voice as it comes over the air waves, and receives great blessing from the Institute broadcasts. Writing of her unique "ear-trumpet," she says, "When I first began to use it, no one thought I would ever be able to get anything out of it, but after much perseverance I have gotten so I can hear some people fairly well, though there are very many that I cannot understand. But there are more people at your station that I can hear than anywhere else." In a miraculous manner, God has provided an entrance for the gospel in the life of this handicapped one.

"OPEN HOUSE" DURING MAY

Everybody's wearing them—pastors, Sunday School teachers, Bible students—these new "Tune in and Come in" buttons. And what's the reason? Why, it's just our way of letting people know that it's "Open House" at W-M-B-I during

the month of May. Open House means a cordial invitation to all friends of the Institute to visit the Institute, including new tower studios in the Administration Building.

Special features will be conducted on Monday, Wednesday and Friday evenings from 7 to 8 for the benefit of visiting friends. Young people's societies, missionary organizations, Bible classes, and churches are invited to attend in a body. Special guides will be ready at the appointed time to conduct groups of more than ten through the building.

During this month an effort will be made to enlarge the listening audience. Everyone can help attain this objective by telephoning or writing friends within the reception area, telling them about the variety of programs presented over this station, and inviting them to tune in. Our aim is 50,000 to 100,000 new listeners for W-M-B-I. It is hoped everyone will co-operate in making this campaign a success.

THE TEN BEST LOVED HYMNS

The response to W-M-B-I's recent call for listings of best-loved gospel songs indicates that the time-tested hymns of the Church are still reigning favorites in the hearts of God's children. Heading the list of the more than 227 titles submitted is George Bennard's enduring testimony, "The Old Rugged Cross." A comfortable margin of nearly 100 votes separates it from its closest rival, Joseph Scriven's greatly-loved number, "What

a Friend We Have in Jesus." Among the poets and musicians whose works are represented in this list selected by W-M-B-I listeners, the name of only one appears more than once in the listing, that of George C. Stebbins, who composed the music for "Have Thine Own Way" and "Saved by Grace."

The ten songs acclaimed most popular by vote of W-M-B-I listeners are listed below in the order of their popularity:

1. The Old Rugged Cross
2. What a Friend We Have in Jesus
3. Saved by Grace
4. Rock of Ages
5. In the Garden
6. God Will Take Care of You
7. Sweet Hour of Prayer
8. Jesus, Lover of My Soul
9. Have Thine Own Way
10. Abide with Me

Several changes in the W-M-B-I broadcasting schedule become effective in May. A shifting of Sunday programs provides a special feature at 1:30 P.M.; the "W-M-B-I Round Table" at 2:00 and "Something to Sing About" at 2:15. The "Birthday Program," formerly heard on Monday at 4:00 o'clock, is now scheduled for Thursday at 3:00. The following features in order of their presentation replace the "Birthday Program"; Galilean Male Quartet, "Stories of Hymns We Love," message, and a special feature. "Wonderful Words" and "Grace Notes," in the new schedule, will be broadcast on Wednesday at 4:15 and 4:30; the "Institute Students on the Air" at 4:00 o'clock, Tuesday; and "Dr. Quiz" at 6:30, Wednesday.

For other changes and added features, see program schedule below.

MONTHLY PROGRAM OF STATION W-M-B-I

Daylight Saving Time

Sunday, May 7, 14, 21, 28

- 11:00 A.M.—Moody Memorial Church
- 12:30 P.M.—Organ Recital
- 1:00 P.M.—Young People's Program
- 1:30 P.M.—Special Feature
- 2:00 P.M.—W-M-B-I Round Table
- 2:15 P.M.—Something to Sing About

Monday, May 1, 8, 15, 22, 29

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—Shut-in Program
- 12:00 M.—Midday Hour
- 3:00 P.M.—Radio School of the Bible
- 3:30 P.M.—Songs of the Gospel
- 3:40 P.M.—The Gospel in Print
- 4:00 P.M.—Galilean Male Quartet
- 4:15 P.M.—Stories of Hymns We Love
- 4:30 P.M.—Message
- 4:45 P.M.—Special Feature
- 5:00 P.M.—Child Evangelism Fellowship
- 5:15 P.M.—Piano and Organ Duets
- 5:45 P.M.—Decision Time
- 6:00 P.M.—Fairhaven Folks
- 6:15 P.M.—Herman Voss at the Piano
- 6:30 P.M.—Runyan Songs
- 7:00 P.M.—Special Open House Features

Tuesday, May 2, 9, 16, 23, 30

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—Home Hour
- 11:10 A.M.—Chorus-Time

- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—The Liquor Problem
- 3:15 P.M.—Hymns from the Chapel
- 3:30 P.M.—Headlines and Highlights
- 3:45 P.M.—"Golden Nuggets"
- 4:00 P.M.—Institute Students on the Air
- 4:30 P.M.—Foreign Language Period

Wednesday, May 3, 10, 17, 24, 31

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—Devotional Song-Story
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—International Sunday School Lesson
- 3:30 P.M.—Hymns You Love to Sing
- 3:45 P.M.—Question Hour
- 4:15 P.M.—Wonderful Words
- 4:30 P.M.—"Grace Notes"
- 4:45 P.M.—Story Time for Boys and Girls
- 5:15 P.M.—For Women Only
- 5:30 P.M.—Words and Music
- 6:00 P.M.—Fairhaven Folks
- 6:15 P.M.—Something to Sing About
- 6:30 P.M.—"Dr. Quiz"
- 7:00 P.M.—Special Open House Features

Thursday, May 4, 11, 18, 25

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—Music Faculty Program

- 10:45 A.M.—Echoes from Mission Fields
- 11:15 A.M.—Missionary Music
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—Birthday Program
- 3:45 P.M.—Radio School of the Bible
- 4:15 P.M.—Scandinavian Service
- 4:45 P.M.—Foreign Language Period

Friday, May 5, 12, 19, 26

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—Radio School of the Bible
- 11:00 A.M.—Friday Morning Songsters
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Midday Hour
- 3:00 P.M.—Radio School of the Bible
- 3:30 P.M.—Something to Sing About
- 3:45 P.M.—The Dean's Quarter Hour
- 4:00 P.M.—Album of Sacred Classics
- 4:15 P.M.—Hebrew Christian Broadcast
- 4:30 P.M.—Choir Class
- 4:45 P.M.—Trophies of Grace
- 5:00 P.M.—Tract League
- 5:15 P.M.—Devotional Music
- 5:30 P.M.—Lyrical Moments
- 6:00 P.M.—Fairhaven Folks
- 6:15 P.M.—Glory Moments
- 6:30 P.M.—Sundown
- 7:00 P.M.—Special Open House Features
- 2:00-3:00 A.M.—"Midnight Hour"

Saturday, May 6, 13, 20, 27

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—K.Y.B. Club
- 11:15 A.M.—Teen-Age Bible Study
- 11:30 A.M.—Church School Program
- 12:00 M.—Studio Program
- 12:15 P.M.—Young People's Hour
- 12:45 P.M.—W-M-B-I Crusade
- 3:00 P.M.—Strings and Voices
- 3:30 P.M.—Message
- 4:00 P.M.—"Mother Ruth"
- 4:30 P.M.—Foreign Language Period



May, 1939

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Institute and Alumni

(Continued from page 530)

M. H. Knobloch '27, has accepted a call to the pastorate of the First Baptist Church, Loup City, Neb., where he is already experiencing the blessing of God upon his work.

Arthur P. Sengpiehl '23, after more than five years service with the church at Chambers, Neb., has entered upon the pastorate of the First Baptist Church at McCook in that state.

Glenn F. Moore '37, and Mrs. Moore (Evelyn R. Snodgrass '36), are working with the Ozark Mountain Gospel Fellowship, their present field being at Olden, Okla., "the center of one of the neediest mission fields of the United States."

Harold Smith '36 (Mrs. Smith nee Marion Baldwin '35), announces a change of pastorate. After two and a half years with the First Baptist Church at Delphi, Ind., he now becomes pastor of the Baptist Church at Bunker Hill, Ind.

Cedric A. Sears '35, was on March 2 ordained to the gospel ministry in the Gospel Church, Van Orin, Ill., of which he is pastor. The inspirational service had as participants a number of "Moody men."

Edward J. Morgan '32, pastor of the Centropolis Baptist Church, Kansas City, Mo., has met with highly encouraging success in this field. The church is about to erect a tabernacle with 1,200 sittings, with a choir loft for 150, and afterward make use of the present church structure as a Sunday School building, reconstructed for effective work.

Roy Shaffer '21, and Mrs. Shaffer (Ruth Thiers '20), P. O. Simba, Kenya, E. Africa, have been making a prolonged stay at Kijabe, following a workers' annual conference, because of a severe case of eczema Mrs. Shaffer suffered. They now have a home-made trailer for safari work and are rejoicing in marks of God's blessing.

Paul Hutchens '27, George, Iowa, continues his remarkable ministry through the authorship of Christian fiction. His ninth novel is but recently off the press, *Windblown*. His passion as a gospel evangelist marks every one of his gripping stories.

BORN

To Chalmers D. Rummel '35, and Mrs. Rummel, a son, Robert Lee, November 17, 1938, at Convoys, Ohio.

To Hollis A. Peyton '21, and Mrs. Peyton (Marion De Vries '21), a daughter, Lois Marion, February 19, at Caldwell, Ohio.

To T. James Small and Mrs. Small

(Alma Artibey '32), a son, Ian Vincent Eric, February 6, Langchung City, East Szechwan, W. China.

To Lester Huber '29, and Mrs. Huber (LeZetta Mottashed '29), a son, Lester Ellsworth, Jr., March 13, at Chicago.

To Donald Moffat '37, and Mrs. Moffat '37, a son, John Wendell, March 10, at Gary, Ind.

To Wendell H. Phillips '35, and Mrs. Phillips, a daughter, Lenore Ann, February 24, at Birchardville, Pa.

To E. Walter Lingren '35, and Mrs. Lindgren, a son, James Walter, February 28, at Devils Lake, N.D.

To Ben W. Clendinen, Jr. '27, and Mrs. Clendinen, a daughter, Anita Carol, February 24, Dothan, Ala.

To John Kastelein '37, and Mrs. Kastelein (Erna I. Vathauer '37), a son, John Edward, March 28, Rochester, Minn.

To L. L. DeFlon '32, and Mrs. DeFlon (Florence Eitman '30), a daughter, Ruth Ann, March 29, Iowa City, Iowa.

MARRIAGES

William H. Collins '30, and Emily May Robinson '29, September 30, 1938, Jos, Nigeria, W. Africa.

Philip Vernon Mortenson '37, and Frances Louise Pihlstrom '38, November 6, 1938, Spokane, Wash.

Emory Guynn '38, and Clara Jenkins '38, March 11, Chicago, Ill.

W. Gerald Guess '36, and Guinevere McClain '38, March 10, Des Moines, Iowa.

AT REST

John E. Craig '01, whose last field of service was with the Congregational Church, Campbell, Neb., was called from labor to reward on October 28, 1938.

J. William Henderson '07, went suddenly to be with Christ on March 23. While a highly esteemed Christian business man in Muskegon, Mich., he is known to many as the composer of the gospel song, "He Ransomed Me," which had a very wide use for some years. There is fitness in thinking him now sharing in praise about the throne of his blessed Saviour.

J. Ritchie Bell '90, one of the most honored of the early students, has gone to be with Christ. For more than fifty years he was the superintendent of the Sailors' Institute, Montreal, Canada, performing a remarkable work among seafaring men. Throngs of seamen and officials of shipping organizations and distinguished citizens of the city attended the funeral service. Said the *Daily Star*, "At seventy-five years of age he has laid laid down his burden—he alone of men knew how heavy it was sometimes. His monument is in the Sailors' Institute—there, and in the hearts of men he helped." Death occurred March 17, at his residence, 363 Melville Ave.

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